MAY 28 1933

The Christian Century

A Journal of Religion

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Hitler and the German Churches

By Samuel McCrea Cavert

Two Bishops

An Editorial

The Movies and Your Child's Conduct

By Fred Eastman

Missions Without the Cross

By Toyohiko Kagawa

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In This Issue

SAMUEL MCCREA CAVERT is the general secretary of the Federal Council of Churches of Christ in America. This study of the religious situation in Germany was mailed on the day Dr. Cavert returned to this country, after having watched developments in the reich up to the end of April.

TOYOHIKO KAGAWA is known throughout the Christian world. The most conspicuous Christian evangelist in the orient, he has also been for years a leader in movements for social reform and for industrial reorganization in Japan. His novels have made him one of the best known literary figures in his homeland, while the recent translation of several of his books into English, such as "Love the Law of Life," has gained for him a new and extensive audience in the occident. Mr. Kagawa has recently returned from Tokyo to his home in the slum district of Kobe where he first attracted national attention as a champion of the rights of the poor.

FRED EASTMAN continues his series of discussion-provoking articles on "Your Child and the Movies." Next week Dr. Eastman will consider the relation between the movies and juvenile delinquency.

RONALD J. TAMBLYN holds the pastorate of Grace Methodist church, Greensboro, N. C.

F. J. FITCH is minister of the First Baptist church, Ionia, Mich.

LOUIS MINSKY is the American correspondent of the Jewish Chronicle of London.

The CHRISTIAN CENTURY

May 24, 1933

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Calendar of Coming Events

May 31-June 2. State convention, Kansas council of religious education, Coffeyville, Kans.
June 6-9. Wisconsin district, American Lutheran church, Milwaukee.
June 7-17. Student conference of Y.M.C.A. and Y.W.C.A., Estes Park, Colo.
June 13-16. Eastern district, Norwegian Lutheran church, Milwaukee.
June 14-15. Colorado Congregational conference, Grand Junction, Colo.
June 19-21. Wyoming Congregational conference, Cheyenne, Wyo.
June 19-22. Conference on the church and the social order, Auburn, N. Y.
June 21-25. Colorado conference, Episcopal church, Palmer Lake, Colo.
June 22-26. Central Conference of American Rabbis, Milwaukee.
June 22-July 1. Girls' conference, Northfield, Mass.
June 22-July 1. Second New England institute of international relations, Wellesley college, Wellesley.
June 26-30. Annual Rural New England ministers conference, Ocean Park, Me.
June 26-30. Evangelical Lutheran synod, South Wisconsin district, Milwaukee.
June 25-July 1. School of Missions, Boulder, Colo.
June 28-July 6. National W. C. T. U. convention, Milwaukee.
July 1-30. Institute of race relations, auspices Society of Friends, Swarthmore college, Swarthmore, Pa.
July 5-7. Association of women preachers' conference, Milwaukee.
July 7-15. Northfield missionary conference, East Northfield, Mass.
July 8-13. International Society of Christian Endeavor, Milwaukee.
July 10-21. Conference for ministers, Union theological seminary, New York city.
July 14-23. Pastors Fellowship school, Estes Park, Colo.
July 18-28. Religious Education conference, Northfield, Mass.
July 24-Aug. 5. Girls' camp, International council of religious education, Geneva Glen, Colo.
July 29-Aug. 14. Religious workers' conference, Northfield, Mass.
July 31-Aug. 11. Church workers' conference, Episcopal church, Evergreen, Colo.
August 7-13. International leadership school of religious education, International council of religious education, Geneva Glen, Colo.
August 7-14. Lutheran Bible school, Estes Park, Colo.
August 12-17. Walther League summer conference, Estes Park, Colo.
August 12-20. Hazen foundation conference, Estes Park, Colo.
August 14-21. Massachusetts Christian Endeavor, Northfield, Mass.
August 14-25. School of the Prophets, Episcopal church, Evergreen, Colo.
August 14-26. Boys' camp, International council of religious education, Geneva Glen, Colo.
August 21-26. Y.M.C.A. student secretary's association, Estes Park, Colo.
August 21-27. Colorado Epworth League, Palmer Lake, Colo.

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The CHRISTIAN CENTURY

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EDITORIAL

PRESIDENT ROOSEVELT'S message sent directly to fifty-four nations of the world—including Russia!—and Japan!—and Germany!—yes, and Bolivia and Paraguay!—summoning them to support the MacDonald plan for disarmament which is now before the Geneva conference, and proposing, in addition, that they enter into "a solemn and definite pact of non-aggression," in which they should reaffirm their obligations to limit and reduce their armaments "and, provided these obligations are faithfully executed by all signatory powers, individually agree that they will send no armed force of whatsoever nature across their frontiers," will prove to be an historic instrument. It revives the anemic disarmament conference with new hopes of actual success. It is intended to spike the Hitler policy of rearmament of Germany, one part of the President's proposal being that while the disarmament process is going on, "no nation shall increase its existing armaments over and above the existing treaty obligations"—which would include the Versailles treaty. It arrests Japan, whose armed forces are now in full rampage far beyond her own frontiers. And by no means of least importance, it points directly at France whose government, in case Hitler accepts the Roosevelt proposals—as he is likely to do, despite his recent sabre rattling—will then be compelled to follow suit or accept the responsibility of causing the failure of disarmament. The message is a strategic move of great adroitness, covering many angles of the present situation, and its form is such that the common people of all the world can grasp its implications.

Mr. Roosevelt Calls the Nations to Peace

America's True Spirit Finds Voice Again

AS a policy of the United States, the Roosevelt message marks the return of the spirit of Woodrow Wilson. The Harding regime is at last ended. The isolationist psychology which has dominated American international attitudes since the senate rejected the League of Nations has run its course. Mr. Roosevelt has finally broken the unnatural taboo upon international cooperation which has obsessed American public opinion ever since the return to "normalcy." This taboo was challenged by Mr. Coolidge when the Kellogg pact was signed. It was defied by Mr. Hoover when he sent a representative to sit in the council of the League of Nations to consider Japan's violation of the Kellogg pact. It has now been unceremoniously cast out by Mr. Roosevelt. In doing so, the President not only revives the spirit of Wilson, but the native and historic moral idealism of the American people which Wilson expressed at a climactic crisis in our history. Again the old leadership in the cause of world peace, exemplified—albeit with contradictory impulses—in Theodore Roosevelt, returns to our people. The pettiness, the finicalness, the technicality, the suspiciousness, the fearfulness born of a false inferiority complex, have been swept aside. By his daring word, the President puts this nation in the path of international realism where we may walk side by side with other nations in solving those problems of world relationship in which we share whether we wish to or not, but which we have foolishly imagined were none of our business to help solve.

What Is a Pact of Non-Aggression?

HOW FAR the President is willing to go in giving security to France is not revealed in his message to the nations. The MacDonald plan which he supports includes a consultative commitment in case of war or a threat of war. This far, at least, Mr. Roosevelt intends to go. The platforms of both political parties in the last campaign approved the consultative principle. Former Secretary of State Stimson and Secretary Cordell Hull have both approved it. American public opinion will support this obvious minimum of cooperation. But it will go farther. We may safely believe that the proposal of the President for a so-called "non-aggression pact" will meet with the approval of the American spirit which the President's message has

now quickened into life again. The proposed pact is not a duplicate of the Kellogg pact; it is a specification under it. The former outlaws war; the non-aggression pact, as defined by the President, is tied up with disarmament. Huge armaments are not *legally* inconsistent with the Kellogg pact, but they are *morally* inconsistent with it. Under Mr. Roosevelt's proposal armaments are now to be put under legal control by means of a treaty, and so long as the law concerning armament is faithfully complied with the nations agree not to send armed forces of any kind beyond their own frontiers. Such a pact will require that means be set up by which an investigation can be made of any nation suspected of violating the disarmament treaty, just as such means now exist for the investigation of Germany's compliance with the disarmament section of the treaty of Versailles. It is difficult to see how any nation can reject the President's proposal without focusing upon itself the disapprobation—and more—of the whole of civilized mankind. These words are written while the presses wait for this issue of The Christian Century and before the comments of Chancellor Hitler or of other chancelleries are available. It is a moment of intense world tension, but we believe that President Roosevelt's words will greatly relieve the tension, and open the way for constructive achievement.

Ministers Of Peace As Ministers of War

A QUESTION that will not down is that of the status and function of chaplains in the army and the legitimacy of the sponsoring of such appointments by the churches. It came up again at a recent meeting of the trustees of the Church Peace union. Dr. Peter Ainslie introduced, and Rabbi Mann supported, a resolution favoring the withdrawal of the churches from their support of the present system "as an expression of the church's abhorrence of war." The decision was deferred. The statement of Mr. Charles P. Taft, 2nd, who was among those who opposed the resolution, suggests that the real issue was not made clear. Mr. Taft opposed the withdrawal of religious ministries from the soldiers and sailors but said that he would be "perfectly willing that our chaplains should take off their uniforms and cease to be officers." That is exactly what is desired by those who criticize the military institution of the chaplaincy. Certainly the men in the army and navy should not be left religiously destitute. What seems to peace advocates to be incongruous and discreditable is that chaplains, appointed on the nomination of the churches and with their official sanction, should form an integral part of the army and navy, with the rank and uniform of officers, with the special commitments and obligations that belong to officers rather than the freedom that belongs to ministers, and with the inevitable concern about "rank, pay and allowances." It does not require a long memory to recall an agitation that assumed almost the proportions of a campaign to get the rank of the chief of chaplains raised from colonel to brigadier-general. That sort of thing and all that goes with it cannot be regarded as any help to the cause of religion, not to mention the cause of peace. On with religious work for the soldiers and sailors. Off with the chaplains' military uniforms, rank, pay and allowances!

The President Gains New Powers

EVEN the wartime analogy fails in the presence of the powers conferred on President Roosevelt by the farm relief bill which, with its inflation riders, became law last week. It is hardly an exaggeration to say that the President, or his aids, can now do almost anything they please to the nation's money or the nation's food. It remains to be seen, however, what they will be pleased to do. So far as a new farm program is concerned, it is probably too late to employ the domestic allotment plan this year, at least on any important scale. Advices from Washington state that the President believes that the new tariff truce would in any case have prevented resort to the allotment plan, or to any other scheme involving a virtual increase in tariff protection for farm products. Such straws as are floating in the wind indicate, therefore, that the administration's immediate hopes for rural recovery are tied up with giving new support to commodity cooperatives, thus tending to lift produce prices, and with negotiating, either at the world economic conference or in direct dealing with other nations, new foreign outlets for surplus crops. The selection of Mr. George N. Peek, of Moline, Illinois, to administer the new farm law points particularly in the latter direction, for Mr. Peek has been and remains a staunch believer in the McNary-Haugen equalization fee plan for restoring the farmer's prosperity. Experience will, we believe, prove the chimerical nature of the hope that farm prosperity can be restored by a recapture of foreign markets. Even foreign dumping grounds are not likely to prove numerous, for there is scarcely a nation that has absorbed American farm surpluses in the past but is now as determined to protect its farmers as is this country.

The Farm Strike Is Postponed

WHILE the farm bill was being signed at Washington, and the administration was making up its mind as to what use to make of its new powers, a most important internal development came in the calling off of the strike of midwestern farmers which the various "holiday" associations had voted to start on May 13. The decision to abandon the strike was really a triumph for the good sense of the farmers. Most of the leaders of the radical farm organizations were opposed to the strike from the beginning. In the brief interval between the taking of the strike vote

at the emotion-swept Des Moines convention and the day chosen to launch the plan, prospective inflation had run the price of wheat above 70 cents, of corn above 45 cents, and of hogs to the neighborhood of five dollars. This represented nearly half the gain in farm prices that it had been hoped to achieve through the allotment plan. At the same time, milk prices were advanced by arbitrators in the New York and Chicago milk sheds, and the provision by the new law of $2,000,000,000 for farm mortgage relief put an entirely different aspect on that part of the agricultural picture. With such gains already in hand, it would have been folly for the farmers to resort to sabotage of the rest of the national economic machine. Even the radicals—with the exception of the followers of Singler in Wisconsin—were ready to admit that the progress of events argued in favor of giving the President more time to show what he can do. What amounts to a truce has therefore been declared, and there is reason to believe that it will last as long as farm prices continue to go up or farm overhead charges down. The nation should accept this truce gratefully, for it is the first major step on the road toward economic rehabilitation. But it should realize that it is only a truce; permanent peace will require a number of basic changes in America's industrial order.

Rivera, Too Communist And Too Mexican

MANY a hungry American artist read with watering mouth the story of Mr. Rockefeller's paying off Diego Rivera in full ($21,000) and telling him that he need not bother to complete the murals which he had been engaged to paint for Radio City. Of course an artist does not relish being told to stop, even if he is paid for the work that he does not do, but Mr. Rivera can be comforted by the assurance that the act was not intended to cast any discredit upon his skill as a painter. It was rather a confession by Mr. Rockefeller that he had picked the wrong man for the job. It is perfectly true that he had, and it was a mistake that did not need to be made. Rivera is probably the greatest mural painter in the western world. He is also a Mexican who always paints figures that are Mexicans and he is an ardent communist. Therefore when he painted on the wall of Mr. Rockefeller's Radio City a crowd of Mexicans with the dominating figure of Lenin rising above them and joining the hands of a soldier, a proletarian worker and an agricultural laborer, he was doing nothing that might not have been expected. Only it was not quite appropriate for the environment. Entirely disclaiming any sympathy with a rigid "buy American" policy in the arts, one may still fail to see any justification for getting an artist who is perfectly certain to produce a characteristically Mexican picture to do a job which obviously calls for one that is characteristically North American. Evidently General Motors rather tardily began to feel the same way about it, for after engaging Rivera to paint a mural in their building at Chicago's Century of Progress exposition, they canceled the contract.

The Churches and Sentimentality

ANOTHER Mother's day has come and gone, leaving a deepened sense of the peril in which the churches stand from this annual plunge into sentimentality. The original impulse which led to the designation of this day was a worthy one, and the progress of the depression has helped to relieve it of some of the grosser commercial racketeering that ordinarily debauches it. But a study of reports as to what went on in many places makes it all too clear that the day continues to involve the churches in a suffusion of maudlin emotionalism which stands in shocking contrast to the brutal facts under which most of the world's mothers are living and rearing their children. There are some holy purposes to which Mother's day could be put. But the world is too grim a place for many mothers to warrant this annual resort to easy sentimentality about them. While the nation withholds old age pensions, child labor protection, unemployment insurance, and many another method of providing security for the home, the churches that wish to give reality to their celebration of such a day will do well to devote it to securing some protection for its homemakers. Would it not be possible for the Federal council, the National Catholic welfare conference, and the Central Conference of American rabbis to plan a method of investing the day with reality and sanity before it rolls around again?

Professor Shirley J. Case Succeeds Dean Mathews

EVENTS of note in the field of theological education are the retirement of Dean Shailer Mathews as head of the divinity school of the University of Chicago and the appointment of Professor Shirley Jackson Case as his successor. Dean Mathews has been connected with the university since its second year and has occupied his present position for twenty-five years. Besides that, he has filled almost every position of honor and high service to which he would naturally be eligible, including the presidency of the Federal council of churches. Professor Case is most widely known through his studies and writings on early Christianity. His "Jesus, a New Biography," which created something of a sensation upon its publication in 1927, was only one in a long list of scholarly works which he has produced. His new responsibilities will bring him into closer contact with the organized agencies of the ongoing Christian enterprise than he has enjoyed in the past, and he will bring to this phase of his work a rich equipment secured through his study of religion as a constructive factor in the social process. He is a Baptist and actively interested in the work of that denomination, within which his influence

will undoubtedly be widely felt. But he is no narrow denominationalist, and under his leadership the school will continue to serve all religious bodies not only by the encouragement of scholarly research but also by preparing men who can participate in the practical enterprises of the various churches and in the enlarging enterprises of interchurch cooperation.

Two Bishops

BOTH belong to the same church. Both stand at the head of important metropolitan dioceses. Both are regarded within their communion and by the wider Christian community as able leaders and gracious shepherds of their respective flocks. Both hold the historic faith of evangelical Christianity. Neither would insist more earnestly upon his orthodoxy than would the other. Yet these two bishops are as unlike in their mental processes and outlook as two contemporary minds can well be.

They stood together on the same platform in Evanston, Ill., recently, discussing an issue which has become acute in their church. It was the annual meeting of the Church congress, where leaders, both lay and clerical, of the Protestant Episcopal church indulge in a free public discussion of all sorts of questions in the field of religion. This year's program was significant for its unusual vitality and concreteness. It was presided over by Dr. Howard Chandler Robbins, one of the richest minds, bravest spirits and most courteous gentlemen in his church. The two bishops were to present one an affirmative the other a negative answer to the question, "Should Intercommunion Precede Church Reunion?"

The question sounds rather cryptic, even esoteric. Certainly it sounds so to the outsider. But hardly less to the insider. After the two bishops had debated it, another bishop, speaking from the floor, confessed that he did not know what the two bishops meant by "intercommunion," and feared that they might have been disputing about two different things. He tried unsuccessfully to get a clear statement of the question at issue. This third bishop's confusion was not without justification, for any discriminating listener must have been impressed by the fact that the minds of the two bishops did not meet, did not touch each other at any single point—except when one said yes while the other was saying no.

The question, however, did really have meaning, and in a general way those present knew what its meaning was. It was the question of the inter-administration of the communion. Should a Methodist or Presbyterian clergyman be permitted to administer or share in the administration of the communion in an Episcopal church? And should an Episcopal clergyman be allowed by his own church to administer or share in the administration of the communion in a Methodist or Presbyterian church? Reduced to a single question it would be phrased thus: Is it proper and Christian for a clergyman ordained within the historic episcopate to associate himself in the administration of the communion with clergymen not so ordained?

This is an exact formulation of the issue which the two bishops were supposed to debate. It will impress many readers of these pages as a rather inconsequential matter, and we are prompted to apologize for taking space to discuss it here. It sounds like a medieval question; it seems incredible that there could be in our day any considerable body of intelligent Christian people who could be interested enough in such a matter to spend five minutes upon it. But an entire session of the Church congress was devoted to it, and the bishop who took the negative side used language which was interpreted as a declaration of purpose to drive out of the church any clergy or bishops who insisted upon practicing this kind of "intercommunion." The question has that much vitality, at least!

Impatience with the question would not, however, imply that the discussion was not interesting. It was intensely interesting. And its chief interest lay in the disclosure of the mental processes of the two bishops. A listener could disregard the merits or demerits of the debate and watch the debaters. One was Bishop William Scarlett of St. Louis; the other was Bishop Irving P. Johnson of Denver. Two minds could hardly be more unlike. In method of reasoning, in temper, in standards of judgment, to say nothing of picturesqueness of style, these two bishops stood in sharp contrast. They symbolized, as they stood there, the old dispensation and the new—not merely the old dispensation of theology and the new dispensation of theology, but the old dispensation of mentality and the new dispensation of mentality.

Bishop Johnson did his thinking in blocks. Bishop Scarlett's mind moved forward upon slender threads. This dissimilarity gave the former a marked advantage in public debate. Bishop Johnson was conscious of his orthodox background and drew upon it with great adroitness in carrying his audience with him. Bishop Scarlett's position had no background—he was compelled to present considerations which were comparatively unfamiliar to his audience. They require to be read and reflected upon in order to command assent. The mind of one was legalistic, *a priori,* institutional, weighted down with concepts which no longer have force since the framework within which such concepts once seemed consistent enough has been shattered. The other mind emphasized the ethical, the spiritual, the *a posteriori*—the objective, immediate and indisputable reality. One saw things statically. The other saw things functionally.

One bishop looked to the past in order to analyze the elements of a present problem; the other bishop looked to the actual nature of these elements, and insisted upon coming to terms with them for what they are. To one, the appeal was to the historic record; to the other, the appeal was to the future record, a record which Christians of today must write with the deeds of today. To one the problem was to be settled in

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terms of precedents; to the other its solution would set a new precedent. One regarded the problem as if it were an old one coming up again; the other saw it as a brand new problem never having been faced until our time. One looked at the church in terms of the church; the other looked at the church in terms of the kingdom of God.

Bishop Johnson saw the church as a society which had been "instituted" by our Lord and his apostles. It was instituted "for the purpose of" preserving the faith, conserving the sacraments and emphasizing the fraternal tie which binds Christians into one fellowship. The church so instituted was to function by means of the historic episcopate, through which "the gifts of Pentecost could be transmitted to succeeding ages by the simple but satisfactory process of the laying on of hands." The "church" Bishop Johnson had in mind was his own section of the church. He treated it as if it were the whole church. He took his stand at a point in history when the church was practically one church, and constructed his argument from that point of view.

Bishop Scarlett took his stand in the living present. He saw that the church is not one church. It is divided into many parts. He could not use a mode of reasoning which involves the historical fallacy. He could not approach the problem as if nothing had happened in the past three hundred years. Something has happened—something that has made the *a priori* and authoritarian arguments for the historic episcopate inapplicable. This has happened: the church which carries the historic episcopate is no longer the whole church; the church of Christ exists where there is no historic episcopate, as well as where there is.

It was Bishop Scarlett's basic presupposition that there are Christians who are not of the Episcopal communion. They are called Presbyterians, Methodists and other names, but they are no less Christians than are Episcopalians. And their churches are churches of Christ—no less so than the Episcopal church. And their ministers are true priests of Christ, competent to perform and actually performing every function of the priesthood which the clergy of the Episcopal church perform. And they administer the sacrament of the holy communion as validly, as really, as sacramentally, as competently as do the Episcopal clergy. There is no point in which the Episcopal clergy can claim to excel them in conveying grace through the Lord's supper. There is not a single spiritual benefit or blessing or enduement of grace which a communicant in an Episcopal church (or at a Roman Catholic mass) receives which a communicant in a Presbyterian or Methodist church does not or may not receive.

It was such facts as these that Bishop Scarlett saw. He saw them as facts, indisputable facts. Bishop Johnson will not dispute them. But he will not face them. He evades them. He evades them by making an oblique gesture thus: "There is no question as to the *godliness*" of such people. But that is an evasive concession. The question does not turn on the "godliness" of Presbyterians; it is a question of their ecclesiastical status. Presbyterians are Christians. Presbyterian churches are churches of Christ. Presbyterian ministers are true priests of Christ. A Presbyterian communion service is a true celebration of the Lord's supper, lacking nothing essential in respect to which an Episcopal celebration of the Lord's supper can claim superiority.

Bishop Scarlett was facing the Christian problem which this set of facts presents. He could not find in church history any law or principle or precedent with which to meet such facts. So he made his appeal to the mind of Christ. "Here," he said, "is the test to which all our discussions, all our traditions and doctrines, all our institutions and practices must submit." The mind of Christ "is our final principle of authority." And he had no doubt about the mind of Christ in such circumstances. Therefore, on the occasion of a conference on Christian unity held in St. Louis, he gladly approved the celebration of the Lord's supper in the cathedral of his diocese, sharing the administration of the sacrament with Methodist and Presbyterian clergy.

The difference between the two bishops is very slight on the practical side, though very wide on the mental and spiritual. Bishop Scarlett carefully disavowed any desire to practice "indiscriminate corporate intercommunion"—by which he presumably meant frequent or systematic or casual association of Episcopal clergy with non-Episcopal clergy in celebrating the Lord's supper. All that he proposed was that on certain special or high occasions—for example, when a conference on Christian unity is being held—the Episcopal clergy should be under no inhibition in freely sharing with other clergy, either at an Episcopal altar or at the altar of another church, in the administration of holy communion. The exercise of such spiritual freedom, he held, would further the cause of unity without sacrificing in any degree the essential standards of the church in which he is a bishop.

This would seem to be about as innocuous a minimum of Christian generosity as any Christian leader with a spark of the mind of Christ in him could avow. But Bishop Johnson saw otherwise. The thing that Bishop Scarlett had allowed in his cathedral and which he now defends would make the church, said Bishop Johnson, a sort of cafeteria! His whole mind was exposed in the following statement: "If the Episcopal church is a household of faith, then, like all households, it must preserve the sanctity of the family meal; not because the public is not as good as the family, but because the house which would open its family table to the general public would at once lose the sanctity of the family life and be turned into a cafeteria."

It is plain that the minds of these two bishops move respectively in two incommensurable dimensions. To Bishop Johnson, Presbyterians, Methodists, Baptists and the rest, belong to the "general public." They are not members of the family of God. Only Episcopalians and other bodies which have kept the historic episcopate constitute the family of God. To Bishop

Scarlett, these Baptists, Presbyterians and Methodists are Christians, their churches are churches of Christ and their ministers are true priests in the church of Christ. His solution of the question of "intercommunion" grows out of his honest recognition of these facts.

Surely there is something wrong with any doctrine or theory, no matter how plausible in the abstract it may seem to be or with what claim of authority it comes, which, when applied to actual realities, issues in a course which is inherently unchristian. It is high time for the Episcopal church to reexamine its conception of the episcopate and reformulate it so that it will not support that great church in doing unchristian things.

Kagawa and the Missions Report

IN some respects, Toyohiko Kagawa is the most significant Christian leader in the world today. He is an oriental Christian, and Christianity is facing an unparalleled test of its vitality in the orient. He is an unceasing evangelist, and a bewildered generation finds itself in sad need of confident voices. He perceives the intimate connection between the spiritual and the economic problems of contemporary life, and accordingly has evolved a ministry that is as intimately concerned with social reform as with personal regeneration. His great reputation in the west owes much to the fact that his passion for social justice has been obscured by reports of his success as an enlister of Christian converts. But the importance of Kagawa lies mainly in the fact that, as a path-breaking evangelist in a young church, he has awakened the hope that Christianity is to find, in the east, an interpretation that will release it from much of the narrowness and social insensitivity which has weakened it in the west.

Because his ministry has been of this pioneering nature, Kagawa's reception of the report of the Laymen's missions inquiry is of more importance than that of any other oriental Christian of whom we can think. The fact-finders and appraisers who produced this report come as close to understanding Kagawa's point of view and methods and to sympathizing with his aims as any group that could be recruited from western churches. At least one of them (Dr. Rufus M. Jones) has been one of the moving figures in the efforts made in the United States to provide support for Kagawa's work. But if the makers of the missions report thus understand and support Kagawa, does Kagawa equally understand and support their report?

The answer is to be found in Kagawa's article in this issue of The Christian Century. We believe that the appearance of this article will send a shock throughout the ranks of western Protestantism. It will be greeted with rejoicing by those who have been opposing the conclusions and recommendations of the Laymen's inquiry, for they will say that this article proves that it is not only the theological conservatives of the west who regard the missionary conception of the report as inadequate. It will disappoint those who have been supporting the laymen's proposals, for candor will compel them to face the likelihood that if this report seems so unsatisfactory to such an oriental Christian as Kagawa it will seem even more unsatisfactory to the great multitudes of oriental Christians who lack his social outlook and passion. But here Kagawa's conception of the missions report is. And it must be reckoned with.

In studying this momentous interpretation of an epochal document there are a few preliminary considerations that should be noted. For one thing, there is to be found here a striking example of the difficulty that always inheres in passing ideas from one language and culture to another. Mr. Kagawa uses English fairly well, but he would be the last to claim that his mind is at home in that language. Many of the details of his criticism, therefore, rest on what seems to be a misunderstanding of what the laymen's commission was trying to do or what it actually said. For instance, we believe that the commissioners would unreservedly endorse all that Kagawa has to say about the artificiality of a distinction between home and foreign missions, but it happened that in this case they were asked to report specifically on the situation in a designated area. We do not believe that a proper reading of the report will find in it what Kagawa calls a "desire for retrenchment." On the contrary, the report was largely produced by the fact that retrenchment has been and is being forced upon the missions, and the inquiry sought means of reversing this tendency to withdraw missionary support. Similar misunderstanding, we believe, exists with regard to Kagawa's criticisms of the lack of a sense of commission, of a disregard for the church and for the necessity of Christian unity, and of the tendency to reckon missionary results in statistical terms. In all these cases, and others, the indications are that the ideas and conditions of the report have not been clearly translated into Japanese terms.

Again, there are evidences in Mr. Kagawa's article of the surviving influence of the Calvinistic orthodoxy of his training. However much the Japanese evangelist may have freed himself in recent years from the theological rigidity with which his mind was inculcated at Princeton, there evidently persists a belief in the importance of doctrinal formulations and of certain traditional terms which makes it very hard for him (as it is proving to be for many Presbyterians in this country) to understand or acquiesce in the process of seeking a "greatest common divisor" by which the varieties of opinion represented in the laymen's commission found a basis for a unanimous report.

A word of warning, moreover, must be uttered against a misconstruction of Mr. Kagawa's strictures against religious "liberalism." The criticism in his mind at this point is the same criticism which western

Christians with a sense of the brutality and wickedness of contemporary life, and the insufficiency of a dogma of inevitable progress, are increasingly voicing. But the alternative to the "liberalism" which Kagawa pillories is not "fundamentalism." The last thing that this Japanese leader desires is a revival of missions on the fundamentalist basis, with consequent indifference to social regeneration. Such superficial readers in the fundamentalist regions of this country, therefore, as are likely to approve Kagawa's demand for a "religion of the cross," will do well to ponder his pointing out that this involves an end to racial discrimination and to capitalism.

But with such preliminary considerations out of the way, there are at least three points made by Kagawa in his review of this report which the Christians of the west must face. In every one of these respects we believe that the Japanese leader is right in maintaining the inadequacy of the position arrived at by the Laymen's inquiry.

First, Mr. Kagawa is right in his sense of the peril involved for a vital Christianity in a policy of accommodation with decadent religions. The salvation of men from the damnation to which their own evildoing has sentenced them never can be accomplished by a compromising faith. But this principle which Mr. Kagawa applies to the relations between Christianity and the popular forms of Buddhism, Shintoism and other religions of the orient, applies equally—perhaps even more powerfully—to the relation of the Christian gospel with popular Christianity. There is just as much spiritual atrophy involved in compromising with the decadent Christianity which is characteristic of western religion, as there is in glossing over the shortcomings of much of the present-day religious life of the east. Mr. Kagawa correctly sees that a missionary program measuring up to the requirements of the world situation cannot grow out of any policy of compromise with a lower religious concept than that of Calvary. But the place where compromise most needs to be guarded against is not where the cross faces the Buddhist temple, but where it faces the Christian church.

Second, Mr. Kagawa is right in his perception of the need for a positive Christian alternative to today's social exploitation and international anarchy. With a sense of the spiritual danger implicit in the Marxian class war, Kagawa pins his faith to the establishment of cooperatives, which are to reach out from a national to an international function, as the road to a Christian society. His solution is open to debate. But it is appallingly true that the Christian enterprise, as the missions report reveals, has yet to grasp the fact that mankind has reached the limit of endurance under the profit-seeking order that has come out of the industrial revolution, and that if there is no Christian alternative to this order put before the masses now revolting against exploitation they will turn to some other. The thing that makes Kagawa an evangelist with world significance is that he is today offering the exploited masses of Japan what he believes to be the Christian alternative to their exploitation. He is quite right in holding that a missionary enterprise which does not positively offer such an alternative—and the timidity of the missions report at this point is distressing—is inadequate for the needs of today's world.

Third, Mr. Kagawa is right in his insistence that the missionary enterprise falls into the class of neutral philanthropies if it does not face the requirement of repentance, does not grasp the meaning of the cross. The bland assumption that Christian missions can attain their objectives in the orient without open repentance for the evil which has been done there by so-called Christians is as fallacious as the idea that the Christian enterprise can regain its moral authority in the occident without repenting of its past complicity in the making of wars, of slums, and of conventionalized religion. The cross is no mere slogan, and still less is it a magic talisman. It is an affirmation of faith and a principle of life. Individual Christians, individual missionaries have seen this and have accepted its requirement. But the thing for which the orient waits, as Kagawa points out, is for the Christian church as a whole to take up the cross; to repent for the evil of the past, to declare the evil of the present, and to offer itself in love for the lifting of the burdens of all, at whatever cost. This is the cross. And Mr. Kagawa touches the exact center of the issue before Christianity—Christianity in the west as well as in the east—when he tells us that until this cross becomes a reality our religion has no power fit to cope with the dark realities of our present world.

Blossoms and Bombs

EDITOR THE CHRISTIAN CENTURY:

SIR: Somebody, possibly an Irishman, has said that an Englishman's best thoughts are his *after*-thoughts, but it certainly is true of all of us that our wisdom is in retrospect. Of this kind must be my post May day meditation on the difference between blossoms and bombs.

It is surely no accident that the world on May morning has witnessed for ages a descent of the muses. The day has seemed like a Pentecost for those seer-like spirits, the poets, of whom it is said that they "look before and after." The energies of earth awakening into life after the winter of discontent have moved even prosaic souls.

Whoever "Long Will" may have been, a Piers Plowman singing "on a May morning on Malvern hills" anticipated both the reformation and the declaration of independence. In his Idylls, Tennyson symbolically made May-time the occasion for the marriage of sense and soul in Arthur and Guinevere. Even Ruskin's vision of a warless world in "The Mystery of Life and the Arts" comes in the form of a children's May-day party.

Yet, Mr. Editor, since rumor—("what evil can surpass her speed")—has supplanted the muses, and

we have more propaganda and less poetry, May day has become apprehensive of outbursts of another kind. It is the time for the "spring-drive" of war, rather than for the drive of spring. The decision of the second socialist international in 1889 to use that day for a celebration has developed less communion with heaven and more communism for earth. Thus, when nature yields violets, man urges violence.

Plato used to urge, sir, that we read things in the large, and it would appear that truth, negative and positive, is being written in hell-fire over the present world. Those bombs you entertained in Chicago are no less a parable than the blossoms you enjoy in the same place, but the one spells the way of nature, and the other the way of man.

Do you recall, Mr. Editor, the statement of Harry Ward in one of his early books in which he says that the sole issue is whether our revolution shall be voluntary or involuntary? Searching words, are they not? I believe in explosions, but I prefer them under the auto-hood where they control speed rather than in the raw where they dispense death.

Yours for voluntary revolution,
QUINTUS QUIZ.

VERSE

Peking

SLOW TIME walks your sun-drenched streets
Clad in a silken gown,
Watching the passing of the days
With almond eyes cast down.

Slow Time climbs your vine-draped walls
Built by the Tartar hordes
To glance across the dusty plains
Toward the tombs of Tartar lords.

Slow Time sits on your Dragon throne,
Under your roofs of gold,
Wondering what glory the New Day brings
To eclipse the days of old.

JEANNETTE SPEIDEN.

Loneliness

THERE is a loneliness of grief,
Of ignorance and of knowledge,
Of strangeness, illness, weakness,
And of unrequited love.

There is a loneliness of youth,
Of age, blindness, deafness,
Of poverty, riches, sin—
And a loneliness of God.

CHAUNCEY R. PIETY.

For Any Doubter

FOR every need of body and of soul
That man may feel upon this fevered earth
God has devised an answer, knowing all
His varied cravings from the hour of birth.

Shall we believe that He allows just one
Great hunger, deepening through the years, to be
Without its answer, strangely choosing this—
Man's loftiest cry for immortality?

ADELAIDE LOVE.

Mount Carmel

WE have served Baal. We have planted groves
Wherein we have sung paeans to his praise.
The world has had its Ahabs who have led
In the worship of false gods these many days.
Now drought has come, the rivers by whose banks
We hoped to dwell at ease have ceased to flow.
The springs of hope are dry, our souls are parched,
We shrink before the threat of coming woe.

Though Baal's priests with fervency have prayed
That from their altars magic flames should rise,
Though we have madly leaped from morn till night
And called upon the gods to hear our cries,
Yet there has been no answering voice. No fire
Has come from out the heavens. Hope is dead
And all our efforts have been spent in vain.
The drought still runs, the future we still dread.

O God, give to us prophets who will rear
New altars to Thy name on mountains high.
For their foundations, stones of ancient faith,
Their fuel, human souls. Send from the sky
The lightning of Thy word to kindle flames
Of burning zeal within our hearts until
The heavens glow with holy light, and prove
That as of old Thine arm is potent still.

Give to us leaders who will boldly face
The dominating priests of Greed and Power,
The votaries of Science, Brain and Brawn,
Whom we have followed blindly till this hour.
Give us Thyself. Then shall our souls be fed.
Refreshing showers shall come like vernal rain.
Then life shall spring where now so much seems dead,
And then shall joy return to earth again.

LEONARD P. DICKINSON.

Roads

YOUR road leads round the hill,
While mine winds through the field;
At even-song we'll find that both
Lead home.

HARRIET R. BEAN.

XUM

Hitler and the German Churches

By Samuel McCrea Cavert

WHEN Maude Royden returned to her native England after a trip to America, she remarked that a visit to a foreign people ought to be regarded as something like a sacrament—an opportunity for discovering beneath the superficial appearance an inner and invisible spiritual grace. To do that now with reference to Germany, I found far from easy when I was there at the end of April. The ruthless suppression of freedom, the cruel discriminations against the Jews, the swaggering insolence of brown-shirted students toward those who dissent from the nazi program, tempt one to the hasty generalization that nothing of any spiritual promise is to be found in Adolf Hitler's Germany.

There is even a danger, which many recent writers on conditions in Germany have not escaped, of doing grave injustice to the leaders in the German churches today. The impression seems to be abroad that German Protestantism has shown itself so spineless as to have capitulated completely to the nazi government. This is a serious error. The contrary is nearer to the truth. The fact is that, in a revolution which has brought all other institutions under the direct dominance of an all-absorptive state, the church is the one institution that has maintained a substantial measure of independence. What has taken place in the life of the church may even prove to be momentous, a crucial event which Christian historians will write about for generations to come. Here at least is one point in Germany where an observer who penetrates beneath the surface of things, in the spirit of Miss Royden's dictum, may discern a spiritual grace.

The Churches Show Courage

There was abundant reason to fear that in the face of the demands of the nazi government to exercise an unqualified control over the whole life of the people, the churches would be coerced into servile submission. The highhanded suppression of the trades unions and the drastic measures by which the universities have been altogether subjected to the purposes of the state were omens of what might be in store for the church unless its leaders met the issue with courage and wisdom. Thus far they have done so. They have at least safeguarded the independence of the church to the extent of preventing it from becoming a mere appendage of the government—and for the insight and resoluteness which led them to make their successful stand against the threatened encroachment by the state, Christians throughout the world should be thankful.

On April 22 the German newspapers announced that in the state of Mecklenburg-Schwerin the civil authority had appointed a "commissioner of religion" who was to supersede the bishop and the church council and have full powers to administer the affairs of the church, including even the removal of pastors. There was a widespread misgiving among the churches that this might be simply a prelude to similar action affecting the country as a whole. The church officials of Mecklenburg made immediate protest. The Lutheran church of Bavaria declared that the appointment of a state commissioner for the church in Bavaria would meet with its unyielding opposition. The president of the Deutschen Evangelischen Kirchenbund (the National federation of churches) directed attention to the address of Chancellor Hitler on March 23 in which he had given assurance that the independence of the church would be respected and held personal conference with him on the subject. Within less than a week the appointment was revoked. The only official act which the commissioner had performed had been to make a statement declaring that he was in supreme authority in Mecklenburg!

A Crisis Passed

On the same day when the appointment of the Mecklenburg commissioner was revoked, Chancellor Hitler announced that he had designated Dr. Müller, a Lutheran of Königsberg, to serve as his personal *liaison* in considering problems affecting the Protestant churches. What this portends for the future is still uncertain, but it is significant that the appointee, while of course a strong nazi, does not represent the extreme group who would like to bring the church under the dictation of the state. For the present at least, it appears that a crisis of the first magnitude has been passed. That the gravity of the issue was immediately perceived by the Christian leaders and that it was dealt with vigorously is an impressive witness to the vitality of German Protestantism—all the more striking when one realizes how long a tradition of intimate association with the state the German churches had had before the war.

But even though the church as an organization preserves its independence of the state, will it in its own life exercise any freedom worthy of the name? It is entirely possible for a church to be technically free, in the sense of not being subject to external coercion, and yet in its own spirit be in bondage to its environment, impotent to say or do anything which has any creative effect on the social life. Will German Protestantism have the ethical vigor and the spiritual insight to set forth truly Christian standards and ideals, derived from its own gospel, or will it merely reflect the point of view of the nazi state within which it has its being? While the crisis in the formal relation of the church to the state has probably been passed, the crisis in the church itself remains acute.

The Position of Dr. Dibelius

Signs are not lacking, however, that German Protestantism will be equal to its day of opportunity. For example, the general superintendent of Prussia, Dr. Dibelius, in his sermon at the opening of the reichstag expressed the hope that the revolution may soon

enter a new phase in which justice and order *for all* may be established. This was, of course, an indirect way of saying that justice for all had not yet been assured. More significantly, in light of the anti-Jewish attitude of the nazis, in speaking of the duty of the church, he declared that "it is not racial supremacy but the kingdom of God which is the true theme of evangelical preaching." In a subsequent address, he insisted that the church, as the servant of God, is not for one party but for all the people. The church federation in a public message stated that the "method of the evangelical church is the preaching of the gospel entrusted to her and the service of love, to which she calls her members and which she offers to all, irrespective of political views." This certainly has significance when one realizes that it is Hitler's avowed policy to make the nazi party and the state synonymous.

Quiet Efforts in Behalf of Jews

The churches have not, it has to be said regretfully, made any public protest against the injustice done to the Jews. But it must be borne in mind that in a time of revolution (and it cannot be too strongly emphasized that it is actual revolution in the strict sense of the word that is going on in Germany) there are inevitable limits to what any group can do. The psychology is much like that of wartime. If we recall how silent the American churches were during 1917-1918 on the treatment of pacifists or the incompatibility of war with Christianity, we shall be less inclined to pass too sweeping a judgment on our fellow-Christians in Germany today. Moreover, German Christianity has not been wholly indifferent. In the Frankfurter Zeitung, one of the prominent ministers of the city, Pastor Rudolf Wintermann, wrote an article in the Easter holidays protesting against the prevailing anti-Semitism. He appeals to Jesus' attitude toward the Samaritans to show that it is unchristian to make discriminations on purely racial grounds and says, "The New Testament knows nothing of racial conflict—'flesh and blood shall not inherit the kingdom of God.'"

While such public utterances as this are rare, church leaders have in quiet ways used their influence effectively in behalf of the Jews. They are credited by well-informed German liberals with having had a part in securing the limitation of the anti-Jewish boycott to a single day. The government decree that Jewish children must not be molested in the schools is believed to have been directly due to the personal interest of officials of the church federation. On the whole, one who studies the present situation at first hand finds it natural to conclude that the German church leaders have played a much more creditable role than would be guessed from the press reports. While I cannot vouch for the accuracy of the quotation, I was told more than once that a leading German socialist, Professor Paul Tillich, who has been expelled from his university chair at Frankfort because of his criticism of the nazis, has said that the attitude of the churches is one of the bright spots on the German scene.

Moreover, it must not be forgotten that at the present juncture the church authorities have their hands full in trying to preserve the very life of the church as an independent entity. This requires not only the assertion of the rights of the church against governmental interference, but also the rebuilding of the structure of the church itself. At this point German Protestantism is still in the midst of a task of huge proportions.

The "German Christians"

The crisis at this point centers around the efforts of the new party in German Protestantism known as the "German Christians." These "German Christians" are ardent members of the nazi party who regard Hitler's regime as meaning a rebirth of Germany, not only politically but morally, culturally and spiritually, and who are therefore determined to have the church throw its full power unreservedly behind the nazi program. They hail Hitler as the instrument of God to save Germany—and, in fact, Europe—from atheistic communism. To describe clearly and concretely what the "German Christians" stand for is not easy. The difficulty inheres in the fact that, despite their common enthusiasm for the nazi revolution, they are by no means united. The more radical group would like to have the church function as the right arm of the government, furnishing a spiritual impulse to complete nazi triumph. Others, however, while joining the "German Christians" because of the conviction that the nazi program is the only way out for Germany, are not desirous of seeing the church enter into a political alliance. Still others identify themselves with the party of the "German Christians" because of its interest in the practical reform of the church, especially in bringing the church into a more vital relation with the people. In other words, the "German Christians" include earnest Christians as well as wild nationalists.

It is commonly believed that the "German Christians" could now command a majority in church elections. They do not, however—at least not in their more extreme views—have the support of the recognized leadership of the churches. In fact, the more radical wing of the "German Christians" cannot point to a single well-known church leader or theologian among their number.

Coming Church Unions

As an alternative to the establishment of a "Reichskirche," which would be under the dominance of the nazi state, the leaders of the church are now devoting their energies to a voluntary revision of the constitution of the churches so as to substitute a single nation-wide church for the twenty-eight provincial churches (Landeskirchen) which, though joined since 1922 in a strong federation, are separate and autonomous bodies. If the present effort of the church leaders succeeds, as now seems likely, there will probably be a national Lutheran church, a national Reformed church and (unless the "union" of Lutheran and Reformed in Prussia and a few other states should be dissolved) a national Lutheran-Reformed union, these three bodies being federated in an administration so centralized and com-

plete in all matters except creed and worship that it will be almost a single church. Just how the smaller group of "free churches"—Baptist, Methodist, Moravian—will fit into the total picture has not yet become clear.

The final word of one who has been in contact with German church leaders during recent weeks must be an appeal to avoid rash judgment and to strive instead for an attitude of patient understanding and sympathy. They are carrying a terrific burden—greater than we can easily realize. Some of them are suffering intensely in spirit in trying to harmonize their personal Christian convictions with their responsibility for the church as a whole in the midst of a revolution when wisdom as well as courage is called for. Above all, we should maintain an unbroken fellowship with our German brethren and demonstrate that the new international unity which has been growing among the churches since the Universal Christian conference on life and work at Stockholm in 1925 can withstand the strain of any political crisis.

Missions Without the Cross

By Toyohiko Kagawa

CAN Christianity exist without the cross? "Rethinking Missions" tries to interpret to us a Christ without the cross as Christianity. From its first page to the last I failed to discover the word "cross" in this book. It is this lack of the cross which constitutes its weakness. The book is not founded on the motivation of the cross, but on economic motives. This is evident at the very beginning of the introduction, where the writers speak of the desire for retrenchment because of economic reasons. This lack of the cross is the principal reason why I am disappointed in this report. "Thy kingdom come" is indeed quoted frequently as the fundamental purpose of foreign missions, but nothing is said about the inevitability of paying the price of the cross in order to bring in the kingdom of God.

There are ten points under which I have listed my dissatisfactions regarding this report.

Lack of a Sense of Commission

In the first place, this report has forgotten that the starting point of missions is a commission from God. No evangelism is possible merely from the standpoint of comparative religions or of the evolutionary theory of civilization. It was not "comparative religions" for which Elijah and Elisha suffered! Where can the motive for foreign missions be found, and how can energy for it be expected to well up and overflow, except as proceeding from a sense of absolute commission from God? There would have been no need for Christ to be crucified, merely to propagate humanism! The most deplorable part of this report is its first eighty pages. If these had been left out, we might have read the rest with more earnestness. After reading this first part of the book, on general principles, few will be kindled with evangelistic enthusiasm to go out as foreign missionaries.

There are indeed many religions in the orient; but is there any that clearly teaches that God loves humanity with the love of the cross? Buddhism propounds abstract principles, but it failed to wipe away my tears. To this day Buddhism compromises with the system of public prostitution in Japan. Shintoism and militarism, and Brahmanism and superstition, are closely associated. I do not wish to attack other religions, but it is useless to be too lenient with them. Man will not be saved thus.

Loss of the Militant Spirit

Again, what a lack of militant spirit! This book seems to have forgotten that the religion of Jesus was the religion that drove out the money-changers and the sellers of sheep and cows from the temple. If Jesus had followed the methods taught in this book, he would probably not have been crucified. This book leaves the impression that Buddhism, Mohammedanism and Brahminism, equally with Christianity, are at odds with their common foes in the materialisms of Marx, Lenin, and Bertrand Russell. It teaches that all religions must unitedly fight against materialism. But why is materialism so strong in the orient? It is because Buddhism itself was originally atheistic. Buddhism does not teach love, but individualistic contentment. If the religion of the cross had been well rooted in Japan, there would have been no space left for materialism to come in.

This report is shot through with "liberalism." It attempts to deal with communism, socialism and capitalism, all in the same way, from the "liberal" standpoint. Such a treatment may be admissible if the "liberal" standpoint can solve the world's problems; but while capitalism is chaining many thousands of young men in prison, and producing millions of the unemployed, can we be contented with such mild and lukewarm propositions? Ought we to be so lenient with capitalism? Was it not Christ who said, clearly, "One thing thou lackest!" Having put our hands to the plough, we cannot turn back.

In the third place, since this report has forgotten the cross, it still differentiates between "home" and "foreign" missions. But does not Christ belong to all nations? And is not the third internationale of Moscow meanwhile engaged in a great propaganda movement, and promoting a new world revolution? Are not

NOTE: See editorial on page 680.

the Catholics in Japan, too, building new schools and trying to spread their variety of propaganda? We who belong to Christ should possess a stronger international spirit, and should give ourselves to the propagation of the Christ-spirit, forgetting the distinction between "home" and "foreign." It is deplorable that Christian propaganda has been based on capitalism. "In such and such a country, so much money has been used, and such results have followed; and in this other country, so much capital was used, and such results obtained." It is a mistake to reckon the results of evangelism in capitalistic terms.

Forsaking the Pioneering Spirit

When the cross-revolution spirit slackens, we forget the many unoccupied fields, and lose zeal for evangelism. We must again awaken to Christian internationalism, forgetting skin-colors, nationalities, and language differentiation. Marx avers that to the proletarian there are no national barriers; and certainly there should be no national boundaries to the Christianity of the cross.

In the fourth place, this book seems to forget the necessity for pioneering in unoccupied territories. There is nothing more foolish than evangelism if we begin to reckon it in money terms, though even at that, the "foolishness of preaching" is more economical than the folly of war! Even in Japan, but few places are being reached as yet. Only five per cent of the eleven thousand villages are even touched by evangelism; and no one has yet reached the fishing villages and most of the laboring class. In the face of such conditions, "Rethinking Missions," with its call to retrenchment, may have some unexpected value as a negative stimulus, to arouse us again to evangelize even unto death! We must work harder to establish the kingdom of God for which Christ died.

"There are many good religions in other countries; Christianity is also good; but let Christian missionaries return home as soon as possible"—when they say that, it tastes like salt which has lost its savor, like cider without a stick in it! One wonders why the missionaries ever came out in the first place! Mere survey-missionaries might be ready to return soon, but missionaries who came to preach the cross should endure unto death.

A Gospel Without Repentance

This report has forgotten the gospel of repentance. One of the things that astonishes me in this book is that the foreign missionaries are urged to make connections with the European and American business men in the orient. There may of course be exceptional cases, but in general western commercial men in the orient have been a great hindrance to the Christian movement. William Carey could not enter India because the business men prevented his doing so; and Christianity could not make headway in India at that time because the policy of the East India trading company had aroused the anger of the Indian people. Christianity fails to spread in China today because the Chinese cannot forget the British opium war and British opium traders. In general, the main reason why Christianity makes little progress in the orient is because the business men, and the governments of the countries from which the missionaries come, are acting in direct opposition to the teachings of Christ.

The Asiatic races cannot forget the long history of oriental invasions of the part of the white races. No matter how lavishly schools may be built and philanthropies conducted, the orientals cannot believe from the bottom of their hearts in the religion of those who carry the sword in one hand and the Bible in the other. The people of that vicinity never forget that Singapore and Hongkong are supported by the proceeds of the sales of opium. This fact is known to the missionaries, and that is why they fear the men of commerce. It is deplorable that this report devotes not one page to this burning subject.

The book does not demand repentance. To be sure, if Christianity is indeed the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the orient and the occident do need to repent. Jonah fled from the call to preach repentance to Ninevah. And shall we Christians of the twentieth century seek to escape the necessity for preaching repentance to our materialistic civilization?

Disregard of the Church

In the sixth place, I am dissatisfied with the place this book gives to the church. The idea of "Christian fellowship" is good, but why not call that "the church"? I believe we must strive after the unity implied in Christ's command to Peter in Matt. 16:18. The weakness of the Christian movement today is because the liberals are not unified among themselves. Although this report teaches humanism and humanitarianism and church unity, forgetting creeds and denominations, why does it go on to say that it is all right to have separate fellowships outside the church? That is inconsistent. Those who have experienced the Christ-love of the cross ought to gather themselves into one church like the ancient catholic one, though there may well exist various brotherhoods within the one catholic organization.

In the seventh place, this book lacks idealism. It lacks a flaming enthusiasm to Christianize the whole world. Rather the trend is toward retrenchment, except in the rural districts. But if money is lacking now, there are many ways to work without it. Russia carried out a five year plan without money, and now is preparing to launch a second five year plan. A plan of world evangelization must inevitably involve changes; but it is against the purpose of Christ to retrench! If there is no money to support missionaries, let us get together and start many gospel schools and thus create lay leaders, and continue doing so for some scores of years. There is need now to set up such aggressive constructive planning. Why not start occupational evangelism on a worldwide scale? When even the Rotary club has an occupational fraternity as wide as the

world, why cannot those who belong to Christ achieve such constructive planning?

Lack of a Christian Economic Policy

In the eighth place, this book has unfortunately no vision of the Christianizing of the economics of the oriental countries. We are aware, both in China and in Japan, that there is no way to save the villages and the laboring class except through the cooperatives. And we believe that the ideal of Christian love can be realized in the economic realm only through these cooperatives. If the Christians of the world will engage in worldwide cooperative movements, and plan international trade through the cooperatives, and also educational cooperatives and mutual aid cooperatives, war will cease to exist. Not only that, but even the communistic movement will be powerless in the face of such a cooperative Christian movement. The strength of the Marxism, Leninism and Bertrand-Russellism of today is derived from the anti-religionism aroused by the economic struggle for existence. Therefore only through the economic readjustment afforded by the cooperatives shall we be able successfully to combat and overcome such 'isms. It is futile to compromise with Buddhism and Shintoism while failing to realize these facts.

In the ninth place, this book is very indifferent toward the evangelistic work with which the missionaries are so deeply concerned. Its writers paid much attention to academic education, but seem to have forgotten that evangelism is an important variety of social adult education and of religious education. Academic education alone is not the whole of education. Tent meetings, street preaching, etc., are also social education. Foolish as this sort of evangelism may appear, it has wonderful results in the orient. In India there may be some who object to it, but it was the method of Jesus Christ, and one of the ways by which Christianity spread into all the world.

In the tenth place, this book does not advise us to do mission work through the guidance of the Holy Spirit. Jesus Christ sent out his seventy disciples to evangelize without purse or scrip, without even extra sandals. They believed in the guidance of the Holy Spirit. In their train followed the Moravian missionaries. The Williams missionary party, too, in the time of the Napoleonic wars, left London for the South seas on the same basis. If money be not forthcoming, then money is not needed! Have we not dedicated our very lives to Christ?

Needed: A Strategy of Attack

We do not want to make the business of rethinking missions a thinking in terms of retrenchment; but rather, a thinking out of a new strategy of attack on the worldwide field. When there ceases to be money in America, America may cease to send out its missionaries. Nevertheless there must remain many young people in America who desire to dedicate their lives to missions, without receiving such high salaries as are paid now.

I am grieved to find, on reading this report, that it is written economically rather than religiously. It does not inspire me. And evangelism is impossible without inspiration. Those who wish to retreat after reading this book had better do so; but let those others who have been led by the Holy Spirit continue to cross the Pacific, bearing the cross of Jesus. The Kingdom of God movement in Japan is not yet completed. The harvest is plenteous but the laborers are few. I am still rising for prayer at midnight. This present age is evil. The age of Nero was also evil. But Christ's teachings at length conquered the Roman empire. Machine civilization is deplorable. But I am convinced that the good news of love through the cross of Jesus will lead the orient and the whole world into the light.

Now though I have spoken thus frankly, I am not forgetting the gratitude due to these commissions which have prepared this report. Aside from its first eighty pages, there are many things for us to learn from this book. I agree with its emphasis on cooperation, on community consciousness, and on the necessity of establishing rural churches. But I deplore the impression left, after reading the book, that it lacks a supernatural basis. Can those who think of continuing the movement started in the book of Acts attempt to do so without the help of the Holy Spirit?

Afterglow

AS light will linger on the sea
After the sun has sunk below,
So truth's divine reflected glow
May tinge the world's obscurity;

And from the dusk which bounds our years
May shine an undiscovered sun,
Darting a message, still unwon,
That holds the meaning of the spheres.

STANTON A. COBLENTZ.

Spring Query

NOT all the imbecilities and agonies of man
Can stop the trend of Maytime by an hour,
While every bud unfurls itself in perfect form,
As quietly but as inexorably as fate.

Does this portend for me and all earth's men
That patience is a virtue, and advise
The rhythmic tempo of returning springs?
Or does this pregnant, sun-washed morning cry:
"Arise, oppressed of earth! Rise, thick as grass
Thrusts green and fresh on this south hill; make of this day
The morning of a new world birth. Shake off the frost
Of bitter bonds that hold us thralled. Rise up! It's spring!"

KARL BORDERS.

The Movies and Your Child's Conduct

By Fred Eastman

A YOUNG man of 20, a college junior, is recalling his motion picture experience. After seeing a certain movie he says that he and his playmates "tied one of our members to an oak tree, and notwithstanding his frantic cries, proceeded with a boisterous war-dance about the victim. The struggling boy was almost strangled by the numerous coils of rope about his neck before his frenzied mother appeared to secure his release."

A girl of 17 tells a similar story. She imitated Norma Talmadge. In a certain play Miss Talmadge played the role of a thief and threw daggers. "After the show," writes the girl, "we went home and got some of our mothers' kitchen knives and filed them as daggers. We became quite skilled at the throwing and sticking of knives."

A boy of 20, a college sophomore, carried this imitation of the movies to a more dangerous point. Here is his story:

> One serial that I remember particularly was "The House of Hate," in which Pearl White was the heroine. This was one of the most exciting pictures that I ever remember seeing. It was a story about the antics of an insane man called "The Hooded Terror" who went about with a hood over his head, murdering people. After seeing one of these episodes we boys would come home and try to enact some of the parts. It was while we were playing like this one day that I nearly lost the sight of one eye. One of the other boys took the role of "The Terror" (who in the last episode that we had seen had gone around killing people by blowing poison darts through a pea shooter), and made some darts with needles, and proceeded to blow them at the rest of us; one of them hit me just to the right of my eye, nearly making me lose the sight of it.

A Devastating Study

If the Hays office, hired to protect the profits of the producers, wishes to save itself much trouble in the future it would do well to buy up the entire edition, copyright and plates, of Professor Herbert Blumer's monograph, "Movies and Conduct," just published by the Macmillan company. It should then burn the copies and sink the plates in the depths of the ocean; for this monograph, from which the above stories are taken, together with its companion, "The Movies, Delinquency and Crime," also by Professor Blumer, contains enough dynamite to blow the motion picture industry sky-high. Not that Professor Blumer had any intention of producing dynamite. He was interested only in securing the facts concerning the effects of present day movies on children and youth. To this end, as related in a previous article in this series, he obtained the written motion picture autobiographies of hundreds of college and high school students and office and factory workers. He checked these for accuracy by stringent tests. He threw out the ones that did not stand the tests and included in his monographs only some of those that did. Scores upon scores of them are to be found in these small books. The limits of space prevent more than a brief and inadequate sample here.

Not all of these autobiographies record negative or destructive effects. Every now and then there is one that tells of a movie which had a constructive influence. For example:

> Female, 19, white, college sophomore.—Movies first taught me that hands could be used so as to make them appear beautiful. A soft, relaxed pose, I learned, was the best; I began to notice carriage and bearing and to check up on myself and on others. Whenever I see a character with a nervous habit, such as tapping of the table with a finger tip, rubbing the side of the cheek or swinging a leg, I hurriedly search myself lest I have any such habits.
>
> Female, 19, white, Jewish, college sophomore.—The picture "Humoresque" has influenced me. I have always wanted to be a musician and that picture made my desire stronger. I seemed to "feel" music since that picture, and I still see the actor holding his violin and making facial expressions with every feeling of the tone. I might add that to this day I study music and have aspirations of becoming a concert musician in the near future.

Such stories only indicate what the producers might have contributed to the upbuilding of the youth of the world had they used their powerful medium to that end instead of considering it only as a golden cow to be milked for their own profits.

What Children Imitate

No modern parent needs any scientist to tell him that children imitate in their play the stories they see upon the screen or that adolescents imitate the dress, the mannerisms and the love techniques of their favorite movie stars. It is all so common that we are apt to accept it as obvious and inevitable and say, "What of it?" It is right there that the autobiographies recorded by Professor Blumer, and the researches of the other scientists engaged on these studies by the Payne fund, make their most valuable contribution. You can't read these studies and still say "What of it?" for out of them grows a cumulative knowledge of what kind of behavior patterns the pictures are setting up in your child's imagination. While a few of those patterns are constructive and occasionally noble, more of them are of a different stripe, for they are patterns taken from the careers of gangsters and rum runners, crooks, prostitutes and wastrels. Crime, sex, violence, these are the major themes, while luxury and extravagance provide background and atmosphere.

Patterns for Conduct

Consider for a moment the patterns of conduct the movies established in the imaginations of the following young people. They are typical of scores in Professor Blumer's monographs.

> Female, 18, white, high school senior.—After each movie, I think there is a great tendency to act like the girl you have just seen. Clara Bow has been my ideal girl, and I have tried to imitate some of her mannerisms. The way she wears her

hair (which is a rather hard thing to do, because she changes the style so often), how she rolls her eyes, her quick smile, and all her little actions. I have learned from the movies how to be a flirt, and I have found out that at parties and elsewhere the coquette is the one who enjoys herself the most.

Male, white, Jewish, 17, high school senior.—I remember I saw a picture, "Me, Gangster." This gave me a yearning to steal. Once I wanted to go to a show and I didn't have any money. I went to our register and took out a quarter and went to a show. I did this taking in a sly manner just as in the show.

Female, 19, Jewish, white, college sophomore.—Today I have no ideal—it is rather ideas that the heroines give me now. I am especially interested in those closest to my own possibilities, in all points about them, but especially with the more perfect actresses (I pick them by their acting now), in their carriage, conduct, and particularly love-making technique—I find this much more suggestive and effective than anything I could find in any book by, say, Elinor Glyn on "How to Hold Your Man."

Female, 17, white, high school senior.—I have learned how to flirt, and how to "handle 'em." I have also learned different ways of kissing, and what to say when made love to. I have had all kinds of chances to use what I've learned from moving pictures, and I've taken advantage of them.

Male, white, Polish, charged with burglary, inmate of reformatory.— . . . After seeing a gangster picture all of our gang would get together and plan what we would do when we got older. How tough we would be, and always carry a couple of guns. And if anybody got hard with us how we would pull out one of our guns and boom! shoot 'em dead. Then after talking all about what we were going to do, we'd go around different neighborhoods and act tough. We'd break windows and put horse manure in bags and throw it at people.

More important yet are the ideas which the movies give of life, the mental images they provide, their conceptions of love and the relation between the sexes and between parents and children, the attitudes they help to establish, the ambitions and the tastes they foster. We can illustrate but a few of these here.

Attitudes toward Parents and Home

Take, for example, the relationship between parents and children. Over and over again through these biographies collected by Professor Blumer are stories such as the following:

Female, 19, white, college sophomore.—Another thing that movies are responsible for, I am sure, is my resentment at times of too much parental restraint especially in the matter of how late I stay out and where I go. Young daughters in films seem to have such a gay time traveling from night club to night club either ignoring their parents' wishes or being blessed with the kind that do not object, and I am afraid at times I think I should have as much liberty as they seem to have. Very recently I saw "Dancing Daughters," which in a way strengthened my ideas stated above, as the girl in it who was held down too much by her parents turns out badly, while the one who is "the modern" and is allowed full freedom ends up the best.

Closely allied to this resentment at parental control is dissatisfaction with home, especially if the home is poor. The home may be honest, the parents courageous, and the atmosphere affectionate, but if it lacks luxurious appointments, smart clothes and sophisticated characters, it is apt to be judged dull and drab. Witness these stories of high school adolescents:

Female, 17, white, high school senior.—After seeing a wonderful picture full of thrills and beautiful scenes my own home life would seem dull and drab. Nothing unusual would happen and I would become dissatisfied and wish I could run away. My clothes were never smart enough and I felt that my parents were far too strict with me. The girls in the motion pictures nearly always had far more privileges than I.

Male, 17, white, high school senior.—One great desire that has risen from the movies has been the desire to own a car and to be able to go anywhere any time that I wanted. The movies have made me dislike restraint of any kind. They have also made me dislike work.

Sex Restraint in the Movies?

Is the family the basis of our civilization? Does the integrity of the family depend upon monogamy and the faithfulness of husband and wife in the marital relationship? Does beauty in this relationship depend in any measure upon a decent restraint between the sexes? If so, any conduct pattern which establishes a different conception is an enemy to family life. That many movies do establish such patterns in the minds of young people is clear from the following:

Female, 16, white, high school junior.— . . . No wonder girls of older days before the movies were so modest and bashful. They never saw Clara Bow and William Haines. They didn't know anything else but being modest and sweet. I think the movies have a great deal to do with present-day so-called "wildness." If we didn't see such examples in the movies where would we get the idea of being "hot"? We wouldn't.

White, Italian, 16, high-rate delinquency area.—I like some love pictures, like Charles "Buddy" Rogers plays in. When you see these hot love pictures it makes you feel like going out and having sexual relations. A guy was out in a garden with a girl and after he became a father he left the girl. Pictures like that make a guy feel like going out and doing things. I took a girl to one of these pictures and we followed the picture and did everything they did in the picture. I got what I was after later.

Female, 16, white, high school junior.—The fellows get all their ideas of necking from the movies. The girls learn how to lead a fellow on from the movies. In that respect they are both out for the thrill. One thing I must admit. When I go to a love or romance movie, I wish some sheiky looking fellow would fall in love with me.

Female, 14, white, high school sophomore.— . . . The high school student sees these wild pictures of fast night club life and then thinks that it is smart to mimic these actions. I know of several cases right here in our high school—girls who think it smart to smoke, drink, stay out all night at clubs, that have not a good reputation. They see these things done in the movies; therefore, they think that they are being very cute.

Falsification of Human Values

The most subtle influence of the movies—and here I am giving my own interpretation—does not arise from overemphasis on the crime and sex pictures, pernicious as those may be. It comes rather from the whole scale of values that seem to be dominant in Hollywood studios. The values that you as a parent and your school and church have tried to implant in your child's mind might roughly be suggested by certain adjectives—unselfish, courageous, honest, hard-working, competent, faithful, poised, restrained, patient, thrifty, good, kind. These are not the adjectives that describe Hollywood's values. Hollywood has a different set, something like this: smart, sophisticated, daring, bold, clever, rich, thrilling, big, stupendous, exciting, passionate, dazzling. Between the two sets of values represented by these adjectives there is a great gulf fixed.

What's wrong with the Hollywood adjectives?

This is what's wrong: they express a type of mind that has lost all sense of spiritual values, all sense of the burden of man's destiny. It sees life only as a whirling, rushing, confused struggle after money and things, and then more money and more things. This may be the kind of life the motion picture magnates have known, it may represent America at its worst. But to present such life as good or true or desirable is to give the lie not only to religion and education, but to the experience of the human race. For the goal of religion and education is to produce character; the goal of the movie values is to acquire things, get ahead, be smart, dazzling, a big shot.

Put yourself in your child's place. Look at the thing through his eyes. At home and in school and church he sees one set of values upheld as the secret of a desirable life. At the movies he sees another set presented with all the power and glamor of strong emotional stimulus. Two results are possible: he will either be confused and vacillate between one set of values and the other, or he will choose one and scrap the other. May heaven—and his parents—help him to choose rightly! While that struggle goes on in his mind it takes place also in the minds of 23,000,000 other young people under the age of twenty-one who each week spend two hours or more in the movies. For more people will probably see the next Joan Crawford or Norma Shearer release than have seen Shakespeare's "Hamlet" in the three hundred years since Hamlet was written. Where is there a situation more fraught with consequences to the future than this?

This is the fourth in a series of articles on "Your Child and the Movies" by Dr. Eastman. The fifth, "The Movies and Delinquency," will appear next week.

BOOKS

Reinforcement for Conservatism

A Conservative Looks to Barth and Brunner. *By Holmes Rolston. Cokesbury Press,* $1.50.

ALTHOUGH nearly all varieties of theological liberals have become aware of Karl Barth as a formidable critic of their presuppositions, their methods and their conclusions, the conservatives have not hitherto taken full advantage of the aid and comfort to which they are entitled from his support of the central features of their position. Mr. Rolston has undertaken to supply this omission by presenting Barth and his allies and followers as definitely fighting on what the conservatives consider the side of the angels. It is a legitimate contention. The author, well trained in theology and a convinced conservative after having been exposed to a liberal training, states the case with a cogency which is entitled to the respect of those who do not agree with him and the gratitude of those who do.

It is true that the more extreme conservatives will feel that Barth gives away his case in advance by his willingness to accept the methods and many of the important results of biblical criticism. They welcome and applaud his affirmation that there is a qualitative difference and an absolute cleavage between the Word of God and the word of man, and that the Word of God is to be found in the Bible. But Barth admits, as some of them do not, that the Word of God is not identical with the Bible. To determine just what parts of the contents of the Bible deserve to be so rated is, in part at least, the legitimate function of criticism. Some will feel that this is letting the camel get his nose in the tent. Barth does not think so, and neither does this conservative expounder of his position. To them it seems that the conservative position will be all the stronger if it can be shown that its maintenance is not conditioned upon a stubborn unwillingness to utilize the methods of modern scholarship in learning all that can be learned about the book which is the repository of that revelation without which the men of this age cannot hope to attain any adequate knowledge of God. The reader can judge for himself how far this position is justified.

The thoughtful reader, either of the writings of Barth and Brunner or of this exposition of their views, is likely to be impressed with the somewhat hazy character of the theory of knowledge which is implicit in them. A sound and convincing epistemology is of the essence of any theory which professes to find the basis of religion in transcendental truths representing revelations from a wholly transcendental God. How one may have a sufficiently absolute knowledge of the Absolute to make his absoluteness available to human need, is a question that cannot be evaded. The old-line conservative had a theory of knowledge which, though perhaps naive, was certainly clear. Barth's is neither. Some further reflection is necessary at this point, and that not merely as a matter of developing the position into a complete and well rounded system but to put under it the foundation without which it hangs painfully and precariously suspended in midair.

To the not wholly convinced student of the crisis theology and its apologetic value for evangelical conservatism, it appears that the fact of past changes and probable future changes in Barth's position is a blade that cuts both ways. "The attempt to give adequate statement to his thought he likens to the attempt to draw the picture of a flying bird... The Barthian theology is too young to have run into fixed and clearly defined forms. The Barth of today is not identical with the Barth who published the first edition of the commentary on Romans. He has changed his position in many things. He is probably destined to revise his positions many times before his final work is done." While this is all to the good as an indication of a flexible mind, it may tempt the defender into too easy an assumption that all criticisms upon the present position will be taken care of in good time by future developments. While one would hesitate to encourage anyone to assume an attitude of dogmatic finality in his theology, or to count the absence of such finality a defect, still a theology must be judged by what it is and not by a guess at what it may perhaps become, and the chance that the criticisms upon it may be met by future modifications cannot be too heavily capitalized.

Nevertheless, Dr. Rolston is quite right in saying that the main outlines of Barth's thought are already quite definite. Whatever changes may come will not be in the general structure but will have to do with details and corrections. But upon those details and corrections may depend the plausibility of

the whole system. Meanwhile the conservatives are entitled to regard this interesting and vital movement in theology as lending support to their main contentions, and they will do well to make themselves familiar with Dr. Rolston's interpretation of it.

W. E. GARRISON.

A Sick Industry

MACHINE AGE IN THE HILLS. *By Malcolm Ross. The Macmillan Company,* $2.00.

THE coal industry is sick. The system of *laissez faire* and competition have had their way in the mining and marketing of coal and today the whole industry is depressed, the individual operator in many cases facing imminent bankruptcy and the miner struggling against a cruel and devastating poverty.

The present chaos in this basic industry is a matter of national concern. Distributed over twenty-eight states in the union, the mining industry becomes something more than a problem for an isolated locality or state. It is national in its scope and the only treatment which will suffice to cure its sickness must be based upon sound national interest. The productive capacity of coal mines has been overexpanded for forty years. The mines in 1929 produced 534,988,593 tons while if they had produced up to capacity the total output would have been 752,000,000 tons. New mines have been opened whenever the owner has found a market, even though existing mines could supply the demands. As a consequence a ruthless labor policy, cut-throat competition and waste of a valuable natural resource have characterized this industry. Prior to 1918, 70 per cent of coal tonnage was produced by mines under union agreements, while today the tonnage so produced is less than 20 per cent. In spite of such warnings as that issued by Duncan Kennedy, secretary of the Kanawha coal operators association, that "the operators will realize in time that their liberty to do as they please with their property does not carry with it the right to drag down to misery and want whole communities," this is precisely what has happened.

Malcolm Ross makes such cold, hard facts live for us as he writes his impressions at first hand of the unhappy life so full of frustration and defeat lived by the folks of the Blue Ridge coal fields. He finds these people carrying with them from mountain coves the mores and folkways of the simple old life into a strange, new machine-made world. They were attracted from their sequestered mountain cabins by the appeal of wages at $20 a day, but now the wave of sudden prosperity has passed "leaving them spoilt for the old way of life and helpless to face the new."

The author attempts to present such a picture of the economic and human factors in one single case of chronic unemployment as will "throw the national problem into sharper relief." He achieves a remarkable degree of detachment as he depicts the hard lot of the miners whom he visited and warns the reader again and again to guard against that intensification of feeling which befuddles the mind and obscures the important significances. He is fair to the character of the individual operator as he describes the problems of management. He is appreciative of the true nobility of mountain character while he catalogues its weaknesses. He pays high tribute to the work of the American Friends service committee in their relief activities on the coal fields, while he describes the perils in the miner's religion which consists of a combination of theological fatalism and a world-fleeing, emotional debauchery.

The author urges us to stop dealing with such industrial problems on the basis of temporary whims of sympathy and disgust and seek a solution through a sustained, continuing effort toward betterment through good times and bad. His purpose is to stimulate constructive thinking about the whole technological problem of our machine civilization rather than to feed the "unsteady flame of desire to help the victims of social disorder." This is a book that will live. It deserves a wide reading.

RONALD J. TAMBLYN.

His Daily Walk

STUDIES IN THE MINISTRY OF OUR LORD. *By H. F. B. Mackay. Morehouse Publishing Company,* $2.00.

AN ATTEMPT is made to trace the ministry of Jesus on a day-by-day schedule drawing conclusions from the material found in the Synoptics and the Fourth Gospel. This first volume (which is to be followed by a second) covers the ministry up to and including the transfiguration. There is much that is useful here, and it stimulates a further and another reading of the ministry of Jesus which is always inspiring and instructive. The author draws largely on his imagination and many will differ with some of his conclusions. Some will not be so sure that the Fourth Gospel was written by John, or that it is of equal value in tracing the day-by-day ministry of Jesus. Others will not be quite satisfied with the statement: "When Peter told those lies he was temporarily out of his mind." There are delightful word pictures scattered throughout the book which reveal a familiarity with Palestine. The section dealing with the miracle at the marriage feast in Cana is most interesting and cannot fail to prove of worth.

There is abundance of evidence that the author is English. He speaks of: "our toast rack, biscuit box, or salad bowl," being sent in to a wedding feast. The apostles are all "saints," and there is continual use of the term "Our Lord," which appears as many as seven times on one page and three times in one sentence. We are initiated into the original rites of baptism which was once "sacrifice by drowning." There is no doubt but that Jesus was "immersed" in the Jordan. We could wish that the author had gone on further and explained why sprinkling and pouring grew up in the Christian church and what the significance of infant baptism is when originally it meant a "voluntary acceptance of the life of sacrifice even unto death."

We shall look with pleasant anticipation for the second and concluding volume in this work. We shall hope that the next volume may have a table of contents or an index.

F. J. FITCH.

Books in Brief

THE PHILOSOPHY OF HENRY GEORGE. *By George R. Geiger. The Macmillan Company,* $3.00.

Many men in America have risen from poverty to wealth, but not so many have come up through wholly non-academic channels to a place of such commanding influence among intellectuals as that now occupied by Henry George. The notion that Henry George was merely some sort of wildeyed radical, the well meaning but ignorant spokesman of proletarian unrest, has long since been discarded by all who are not grossly and wilfully ignorant. Respect for his intellectual power, as well as for the deep sincerity of his purpose, is not conditioned upon agreement with his proposals for economic reform. He has a high and permanent

place among the world's great social philosophers. It is upon this aspect of his work that Mr. Geiger has laid the principal emphasis in this monumental and scholarly work. Especially interesting to readers of this page, perhaps, will be the chapter on "George and Religion." Always essentially a devout and believing man, George was painfully impressed by the hiatus between the spirit of Christianity and its institutional expressions. He resented the assumption that human misery could be ascribed to the inscrutable providence of God; for him it was due to the stupid mismanagement of man. There are plenty of churches that he could join today on that platform.

THE LUTHERAN CHURCH IN AMERICAN HISTORY. *By Abdel Ross Wentz. United Lutheran Publication House, Philadelphia,* $2.00.

Professor Wentz is one of the pioneers in the modern method of writing church history, especially denominational history. While his central theme is the history of the Lutheran church in America—upon which theme he is an authority of recognized eminence—he sees Lutheran history as an integral part of the total stream of American Christianity, and religion as a phase of the complex of social history. The present work is a new and enlarged edition of a book which was first published ten years ago and which has won the recognition of scholars both in and out of the denomination.

FRIENDS OF MEN. *By Charles Franklin Thwing. The Macmillan Company,* $3.00.

This "second series of guides, philosophers and friends," is not, like the first series, confined exclusively to academic characters. In thirty biographical essays of more than ordinary penetration, the author tells of the lives and services of as many great Americans (and three great Englishmen) whom he has personally known. But speaking of great Americans, whoever knows Dr. Thwing knows that he has moved and still moves among them as one who belongs on their plane. He is no man's Boswell, but he has been the equal friend of many of the great, and the great friend of many who never rose above the ranks.

SACAJAWEA, A GUIDE AND INTERPRETER OF THE LEWIS AND CLARK EXPEDITION. *By Grace Raymond Hebard. The Arthur H. Clark Company, Glendale, Calif.,* $6.00.

One of the most romantic episodes of American history is the story of the young Indian woman whose loyalty, intelligence and fortitude probably saved the Lewis and Clark expedition from failure. It is romantic even when all the accretions of legend have been squeezed out of it. Miss Hebard has made a very sound and scholarly study not only of the events of the homeric journey of exploration across the Louisiana purchase, but of subsequent events relating to Sacajawea and her son, Jean Baptiste, the "expedition papoose." She has, for example, successfully searched in the archives of Stuttgart for records of the four American trips of Prince Paul of Würtemberg, who took Jean Baptiste to Europe for six years. Some doubt and obscurity surround the later years of Sacajawea. It is not universally admitted that she lived until 1884; that is to say, that the aged Indian woman who claimed to be Sacajawea and who died in that year actually was the heroine of 1804. Her husband, Charbonneau, had so many wives in so many places and in such rapid succession (not to say simultaneously) that there are possibilities of confusion. Miss Hebard, however, believes that the woman who died at Fort Bridger in 1884 was the real Sacajawea, and she seems to have proved it.

VALUES. *By Milton Sills and Dean Holmes. The University of Chicago Press,* $1.00.

The subtitle of this little book is "A Philosophy of Human Need." It purports to be a series of conversations on such topics as reality, creation, values, personality, faith, and immortality. While in no sense profound, these discussions disclose a deep interest on the part of a successful moving-picture actor in some of the high themes of morals and religion.

CORRESPONDENCE

From a Younger Negro Intellectual

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to congratulate you on the excellent editorial entitled "Is the Negro in a Trap?" in the April 19 issue of your paper. It is seldom that I have seen such an able presentation of the inner feelings of Negroes in this country from the pen of a white writer. Although I am a graduate student at the University of Iowa, living in the north, I can distinctly remember the mingled feeling of overwhelming despair and bitterness which I experienced on reading of the recent verdict at Decatur. It is a pity that the mass of intelligent white people cannot see the inevitable effect of racial injustice.

Iowa City, Ia. H. C. JENKINS.

From a Negro Church Leader

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Is The Negro In a Trap?" is a searching statement of the essential issue raised by the Scottsboro case. Some word should be said, however, in comment upon two important points of your editorial. The writer hopes that this attempt at such comment is expressed with such deference to your purpose that it will not seem lacking in appreciation of the keen sympathy you express for this oppressed minority.

You speak of the "despair in the Negro heart at the growing conviction that what this Decatur trial *really* signifies is that, whatever the forms observed, the fate of the Negro turns out to be unchanged" and that "the principal national significance of these Decatur trials is going to be the increase in the Negro's sense of desperation." It is not easy to generalize about eleven millions of people scattered over the territory of twenty-eight states, but one who lives within and is a member of the Negro group can probably say without fear of contradiction that incidents such as the Scottsboro case (and it is only one of many types) does not lead the Negro to despair and desperation. The growing racial consciousness of their oppression and exploitation, however, does breed in the hearts of thousands of Negroes bitter hatred of their oppressors and deep suspicion of other whites who stand by indifferently or complacently, although they profess love of fellowman and loyalty to justice and truth. Despair of the trapped comes from loss of hope of any way of escape. Negroes have not lost hope.

Negroes of America have seen many dark periods in their three hundred and fifty years of upward struggle. Throughout that period a belief in the reality of eternal justice has kept them from despair. "The National Negro Anthem," sung by Negro audiences of intelligence throughout America, says: "God of our weary years, God of our silent tears; Thou hast brought us thus far on the way." White people still have the opportunity to meet half way the proverbial kindliness and fellow-feeling of the great rank and file of Negro people. Generations of religious culture in association with their white neighbors, coupled with the innate human kindliness of descendants of Africa wherever you meet them, give Negro Americans fine spiritual values which white Americans can frustrate or reciprocate.

Instead of desperation an increasing hatred and suspicion of the white majority may be fostered, and probably is being fostered, by radical efforts. This may lead Negroes in large numbers to turn

to communism for relief from their difficulties, unless Christian and other liberal-minded Americans more rapidly give attention to the Negro's claims to justice and opportunity. As the undersigned has outlined recently in a descriptive article in the Southern Workman, the communists have sensed this Negro mass feeling and are using skilful technique in trying to marshal it for their own purposes. Negroes are not in the frame of mind of people who turn to any means of relief in desperation. They are, however, looking realistically at whatever the churches, federal, state and municipal governments or any other agencies or movements in America are professing to offer them.

Federal Council of Churches, New York City. GEORGE E. HAYNES, Secretary.

"No Doubt Guilty"

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not believe that your editorial, "Is the Negro in a Trap?" will help solve the problem. But for over much publicity the case would no doubt have had a much better chance for an impartial hearing. The constant harping on such topics creates a supersensitiveness on the part of both blacks and whites, and this condition is not contributory toward sanity.

This case should be left to the courts, for we must maintain and uphold the law. The colored boys are no doubt guilty, but the highest courts are open to them in the event of innocence. Sensational writeups inflame the minds of well intentioned people, and justice is often delayed or defeated thereby. Since you and I are neither lawyer, jury nor judge, why not hold back our opinions until those instructed with the case have done their best?

"Rome was not built in a day" may be a chestnut, but it is still a truism. The Negro will come into his own when by his own effort he attains. You cannot make a hothouse plant of him and shoot him up to an eminence which he cannot hold. Since the world began the Negro has never by his own effort created a worthwhile civilization. To think that in about a half century he should be fit to enter on equal terms the social organization of the most advanced and highly cultured people of the world, is to base an argument on a false premise. Sporadic cases like the Scottsboro incident should be left to the courts. Our business is to lay foundations deep in the moral sense of the people that would find expression in "Justicia fiat, ruat coelum."

The white people of the country, like the white women of the south, should form an organization for settling controversy and preventing strife. Nothing good comes of inflammatory remarks.

Bardstown, Ky. MRS. J. B. ADAMS.

From a Veteran Negro Leader

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial in the issue of April 19, "Is the Negro in a Trap?" is a considerate, balanced and well poised statement, but fails to indicate the door to the trap in which the race is ensnared. Indeed there seems to exist deep dubiety in your mind as to the existence of such a door. "In all honesty," you ask, "are the Christian churches ready to meet that challenge?" The very form in which the query is cast suggests a negative answer.

The Scottsboro incident is calculated to produce sober thought and deep reflection on the whole question of race relations in the United States. It is indeed a second Dred Scott decision in which a policy and not a person was on trial. Where sharp political animosities or deepseated race passion is involved, we may not expect impartial justice from ordinary juries. It is hardly to be expected that a jury of southern white men, drawn from the intellectual and social grade from which veniremen are usually derived, would or could do justice to a Negro accused of a crime involving the most passionate sensibilities of the southern white mind. Such might be possible to so noble a mind as that of the presiding judge whose prejudice has been bridled by severe legal training and restrained by discipline, but not to the common citizenry of Morgan county with whom race prejudice is a social religion. It is doubtful whether a different verdict could have been secured had the Apostle Paul conducted the defense with the Angel Gabriel as assistant counsel.

The real question is, Does the nation stand helpless in the face of such a situation? The supreme court could only remand the case back to Alabama where the process would be repeated ad infinitum. It is not only the Negro, but the nation, that is in a trap from which seems to be no door of escape.

All minority groups are entrapped in the prison house of the arrogant and intolerant majority. There is not now, and never has been, any inherent virtue in the majority which would impel it to mete out evenhanded justice to the minority where sharp conflict of interests or passion prevailed. This is especially so where the minority is sharply differentiated by physical or psychical differences. Differences in race or culture furnish the chief dynamic of hatred and oppression the world over. The Jew in Germany, the Japanese in California and the Negro in Alabama are alike subject to this iron law. No majority was ever good enough to govern a minority without its consent; for domination will inevitably be followed by exploitation. Neither in Germany, California nor Alabama do the Christian churches seem to have any effectual relation to the operation of race prejudice. Nowhere do we find that the Protestant form of Christianity has made any deep dent on race prejudice.

The Catholic church has proved more effective in restraining the passion and rancor of race. The historical onslaughts of the Catholic church on the Jews have always been on account of religious obstinacy, and not of racial difference. When the Jew became a Christian, all persecution ceased. But not so with the German Nordic Protestant. The Nordic's inherent pride of blood balks at the suggestion of the concrete brotherhood of man. With him likebodiedness transcends like-mindedness. Although he will give his goods to the poor and his body to be burned, if need be, yet he has not that charity which hails all men as brothers in the flesh. The fiction of social equality constitutes a gulf fixed between him and darker breeds of men, which even Christianity cannot leap.

It is not without significance that the only great white nation today which openly repudiates race prejudice is Russia, which has at the same time repudiated Christianity.

It is doubtful whether either the National association for the advancement of colored people or the International labor defense could find a single orthodox, Christian lawyer, who would have consented to defend the Scottsboro boys without racial reservation. Their recourse was either to the Jew or to Clarence Darrow, the agnostic. When Clarence Darrow was fighting for the rights of the Negro against arrogance and prejudice in Detroit, not a single Christian, minister or layman, raised his voice above a whisper.

I am a beneficiary of Nordic Protestant Christian philanthropy, and it does not become the benefited to discredit or discount the benefactor. But this recital is necessary to show the whole picture.

The Christian churches have done wonderful works towards the reclamation of the Negro race. They started him on the upward way. They have sustained him in all right directions. Their good deeds are still being done in his behalf. If they cannot solve the race problem, they have certainly relieved the severity of the blow. But all of these things afford no answer to your query: "Will the Christian churches meet the challenge today?"

But, Mr. Editor, you are in grave error when you conclude that the Negro himself is without hope. You draw too deep an indictment against our Christian civilization when you allow yourself to say that "it (the Negro race) feels no more certain of justice, opportunity, fair dealing than an animal at the mercy of an irresponsible hunter." If the white race could be united in one program of race hate and persecution, as in Germany, this would undoubtedly be true. But this can hardly come to pass. The white race are not all Nordics, or Teutons, or Protestants, nor even Christians. The Negro finds hope and security in divided counsel. He received his physical emancipation, not so much because of the natural goodness of the north against the innate deviltry of the south, but because there was political and economic schism between them. The ku klux klan failed to take hope from the Negro because the rising tide of terrorism broke down when it encountered Catholic and Semitic antagonism in our great cities. Ambitious politicians like Tillman, Vardamann, Blease and Heflin have over

and over again sought to dramatize racial antagonism and ride into power on the high tide of hate, but have been countered and defeated by other ambitious politicians of milder manner and tamer spirit. The Negro's case at Scottsboro gets an airing before the world, because all white people do not think alike on the race question. Our complex population, not like that of the solid German Teutonic phalanx, is composed of peoples of every tribe and nation. Jew and Gentile, Catholic and Protestant, believers and agnostics, native and foreign stock, north and south. This wide diversity of attitudes, opinions, feelings and beliefs will always afford an opening whereby any entrapped minority may escape.

According to the Hebrew scripture there exists a God of righteousness who sits in the skies as monitor over the conduct and conscience of men and nations. Although our wiser world today may not be able to find astronomical placement of this divine essence in the material universe, yet the belief persists that there is an inherent principle of righteousness and justice resident in the heart and conscience of mankind. This conviction is deeper and more widespread than any form of received religion. The Negro, in his unsophisticated state, believes this with the certainty and definiteness of the old Hebrew prophets. His belief in the ultimate triumph of justice is his open door of hope. It has been aptly, though not irreverently said, that God must be on the side of the Negro or lose his own reputation.

Howard University, Washington, D. C. KELLY MILLER, Dean.

Social Justice and the Scandinavian Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: Most of the points in your able editorial, "Hitler's New Religion", are well taken, but it should be noted that Scandinavian Lutheranism has not only shared American and British feeling for the social gospel but has in some ways been in advance of it. The Universal Christian Conference on Life and Work held in Stockholm in 1925 came in response to a spontaneous demand in Sweden and several other countries for some organ by which Christianity might voice its protest against the world war and its ravages. The Swedish archbishop was immensely useful both in conceiving the plan and in working out its details, and the Swedish, Norwegian, and Danish Lutheran clergy were leaders in it.

Also, speaking about the Macintosh decision, you remark that no American Protestant denomination has regarded it with sufficient seriousness to defy it. The Presbyterian general assembly of 1930, passed a resolution said to have been drafted by Dr. Robert E. Speer, to the effect that "whereas the standards of the church declare that God alone is lord of the conscience, and whereas the church has always taught that it is the duty of men to obey their conscience, in the fear of God and in fidelity to his word, and whereas all should stand on the same basis of principle, enjoying equal rights and having equal duties in the church and in the state, therefore resolved that the general assembly declares its belief that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or take part as a combatant of war."

Fullerton, Calif. GRAHAM C. HUNTER.

Were German Jews Red?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Pittsburgh correspondent, J. R. Ewers, wonders "if Hitler's attitude may be somewhat governed by the fact that too many Jews, at least in Germany, are radical, too many are communists." Anyone familiar with the German situation with special reference to its Jewish citizenship could easily demonstrate that your contributor's assumption is not founded on fact. The contrary impression is gained from Mr. Asher's article in a previous issue of your magazine. He blames the Jews for having been too conspicuous in the parties that championed the existing order and strove for the preservation of the status quo. Moreover, Hitler would have been the first one to make most of the existence of Jewish communists in order to justify his crusade against German Jewry, if the assumption of your correspondent had only a semblance of truth. The silence of the nazi propaganda machine on this point is automatic refutation.

Your attitude on the German situation as reflected in your editorials must have been endorsed by every broad minded person. Your editorial "Hitler's New Religion" is indispensable to a proper understanding of the new religious situation.

Shreveport, La. ISRAEL GERSTEIN.

The Clergy and Social Radicalism

EDITOR THE CHRISTIAN CENTURY:

SIR: There is in some optimistic circles a notion that nowadays it is easy to be a socialist and a friend of labor, at least in the ministry of the Christian church. Recent events have shown that facts do not bear out this optimism. A certain amount of academic and unapplied socialism may be tolerated. Even a mild and gentlemanly support of socialism at election time has been endured. But when there are labor troubles in the town then the socialist or radical minister is much more likely to get into difficulties. Two cases have recently come to my attention which are flagrant examples of the thing I mean. Both of them are in Maine.

The first is the case of the Rev. C. B. Rheiner in Norway. He was a Universalist minister, very popular in the town. His home was the center of hospitality to labor and socialist organizers. That hospitality did not get him into great difficulty until it was extended to some speakers who came to help workers who had organized a protest against an outrageous wage cut in the Norway Shoe company. Mr. Rheiner went to the meeting of the striking workers but did not address them. He did make his sympathies plain. The employer promptly rescinded the cut and took back all the workers except the leaders who were blacklisted. Mr. Rheiner was given a place of honor on that blacklist by his parish under economic compulsion from the principal employer of the town. Out he went.

Very similar at the same time is the case of the discharge of Mr. Lester in Rumford, Maine. In his case it was his outspoken opposition to further wage cuts in the big paper mill which, added to his known socialism, brought about his discharge from a parish where he had been only a short time and where he had been at first immensely popular.

New York City. NORMAN THOMAS.

The Question Box

What caused the difference between Cain and Abel, with the same heredity, and no other children to teach them good or evil? One went wrong, the other remained obedient. What is the explanation? C. B. St. G., Sprucedale, Ont.

IF Cain and Abel are regarded as individuals, and the narrative in Genesis 4 as the description of actual events, you have the same problem that is met in many families, with children of identical heredity and environment, even twins, and yet with widely varying, even contradictory, characteristics. The explanation would have to be sought in variations of physical, mental and social conditions. It would be a problem for the physician, the psychologist or the psychiatrist. It is probable, however, that Cain and Abel are used in the Biblical narrative as types of two different and perhaps successive industrial groups; the one (Abel) nomadic and pastoral, the other agricultural. Anthropologists recognize these as successive occupational units in the long evolution of the race. In the story the two are brought together in a family group to emphasize the significance of moral attitude and of sacrificial cultus. The interest of the Hebrew authors lay with the simpler, shepherd pattern of life, and particularly with the worshiper who brought a living offering, such as the Hebrews of the writers' age regarded as essential in securing the divine favor. There are long stretches of history and religious development crowded into this brief record of the two brothers. H. L. W.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Holds Beer Law Unconstitutional

Colorado Judge Rules Against Federal and State Laws—Many Summer Conferences and Camps Planned

(Correspondence from Colorado)

DENVER, May 12.—Colorado is apparently on the way to carry the first test case in regard to the legality of the 3.2 beer through the courts. Greeley, product of Horace Greeley and his slogan, "Go west, young man," has been dry since the famous New York editor launched it as a community. It shares with Colorado Springs the legal provision that any property shall revert to the community upon which liquor is sold. Beer is now available in Colorado except in several communities of this type. The Elks club have been attempting to force the city council of Greeley to allow them to sell beer. The council has refused, with the result that an appeal to the courts brought the decision of Judge Claude C. Koffin, presiding over the district court at Greeley, that both state and national laws providing for 3.2 beer are unconstitutional.

* * *

New President for Ministerial Body

Dr. S. J. Mathieson, pastor of the Central Christian church, has been elected as the new president of the Denver ministerial alliance. The alliance has made a vigorous effort to improve vice conditions in the city. An exposure of conditions forced the city administration to make a complete reorganization of the police department. This led in turn to a grand jury investigation which promised real results. The ministers joined the grand jury in asking for a special prosecutor on the grounds that the district attorney was involved in the total situation. Judge Dunklee appointed a special prosecutor but he was overruled by the supreme court of the state.

* * *

Estes Park Adopts Limited Program

Estes Park Y. M. C. A. conference grounds will be opened again this year on a limited scale of operation. The lodge will be closed but the cottages are to be rented. Fellowship park is being offered to the churches for the holding of local church retreats. The following conferences will be held: June 7 to 17, the Y. M. C. A. and Y. W. C. A. student conference; July 14 to 23, Pastors' fellowship school; Aug. 7 to 14, Lutheran Bible school; Aug. 12 to 17, Walther league; Aug. 12 to 20, Hazen Foundation conference; Aug. 21 to 26, Y. M. C. A. student secretaries' assembly.

* * *

Episcopalians Plan Summer Meetings

At Evergreen, Colo., the Episcopal church maintains one of its national "summer conference bases." This camp, which is well equipped and beautifully located at the edge of the Rockies, will be the scene of several important assemblies of the Episcopal church this summer during the month of July. This school is under the direction of Bishop Philip Rhinelander of Pennsylvania. Selected students will have the benefit of a fine faculty and a considerable library brought to the camp for this session. The church workers conference, July 31 to Aug. 11, will provide study of religious education, Christian social service, woman's work, and missionary activity. The school of the prophets, Aug. 14 to 25, will give intensive training for the ministers.

* * *

Camps for Leaders in Religious Education

The International Council of Religious Education will hold three conferences at its Geneva Glen, Colo., camp this summer. Mrs. E. E. McClintock, director of religious education of the First Plymouth Congregational church of Denver, will be director of the girls' camp, July 24-Aug. 5. The international leadership school for religious education, Aug. 7 to 13, will provide splendid training for church leaders under the direction of Forest L. Knapp of the leadership training department of the International council. Roy A. Burkhart of the International council staff will be director of the boys' camp, Aug. 14-26.

* * *

Plan Big Meeting for Stanley Jones

Denver is anticipating the visit of Dr. E. Stanley Jones of India. He will speak here on Sunday, June 11. A committee of the ministerial alliance under the Rev. Rufus Baker of Part Hill Methodist church is planning to make the visit the occasion of the greatest rally of church people in Colorado in recent years.

* * *

Elect Dean President Of Woman's College

Dean J. E. Huchingson has been elected president of the Colorado Woman's college to succeed President Vaughn. Col. Huchingson, who was at one time executive of the Boy Scouts in Denver, has been acting president of this institution, which is operated by the Baptist church as a junior college for women.

* * *

Prof. Curry to Lecture

The annual series of addresses on religion at the University of Denver this year will be given by Dr. A. Bruce Curry, jr., of Union theological seminary. Recent speakers at the university have been Dean Roscoe Pound of the Harvard law school and John Erskine. The latter demonstrated his versatility in our city by his appearance also as a soloist with the Denver civic symphony orchestra.

VERE V. LOPER.

Shirley J. Case Divinity Dean

Chosen to Succeed Shailer Mathews at University of Chicago—Red-Baiting Bill Threatens Illinois Schools

(Correspondence from Chicago)

CHICAGO, May 15.—Prof. Shirley Jackson Case, chairman of the department of church history, it has been announced by President Hutchins, will succeed Dr. Shailer Mathews as dean of the divinity school of the University of Chicago, July 1. The position will not be an entirely novel one to Dr. Case since he has served as acting-dean during several summer quarters. The new dean's eminence as a scholar in the field of early Christianity is recognized the world around; in a smaller circle his gift for organization and administration is equally recognized and will have ample opportunity for expression in his new position. So far as the student body and faculty is concerned no more popular choice could have been made; he is held in universal respect and genuine affection.

* * *

Senate Adopts Patriotic Racket Bill

We have had a lot of bombings lately. It is perfectly clear that these bombings are elements in the technique by which racketeers "muscle in" on or maintain control of commercial organizations and labor unions. You come across or a terrorist throws a bomb and wrecks your establishment. But, since some of the bombings occurred May 1, the superpatriots have attempted to link them with the "reds," and to cast suspicions on the schools and universities as centers of "red" propaganda. One wants to laugh at it. But it turns out to be no laughing matter, for under the influence of this nonsense senators seem to go balmy, and pass such bills as have just gone through the Illinois senate excluding from benefit of state funds and from tax exemptions "any school, college, or university, or any other educational institution. . .which teaches or permits the teaching of seditious matter. . ." There is no definition of "seditious matter"; presumably almost any criticism of corrupt government might be interpreted by those operating such government as seditious.

Where the gun is pointed is quite evident from a news article in the Chicago Tribune, which reads, in part, "The prohibition of appropriations of state monies for pinkish institutions would affect the University of Illinois and the several state teachers' colleges and normal schools, while elimination of tax exemptions would hit all the universities, including the University of Chicago and Northwestern university." It looks like a determined purpose to have our opinions hitlerized for us from such places as the Tribune editorial rooms. It is to

be hoped that the house will show some sanity and independence when the bill comes before it. It is hardly to be believed that the governor would sign such a measure.

* * *

"Come, Come, Come To the Fair!"

Chicago has done the unheard of thing of moving forward the opening day of the Century of Progress exposition from the announced June 1 to May 27. This is being done chiefly in order that President Franklin D. Roosevelt may be present officially to open the fair. While I cannot become enthusiastic about some aspects of the fair—as, for example, the "Streets of Paris"—I am excited about the way the theme of the exposition, a Century of Progress, is being worked out. The contribution of religion to progress, as shown in the Hall of Religion, will be a not insignificant feature.

* * *

Sales Tax Held Unconstitutional

The supreme court's decision that the sales tax is unconstitutional leaves a very thin wall between a million Chicago residents and starvation. Approximately $5,000,000 a month revenue for relief was expected from this source. The relief agencies are left in a dangerously difficult position. There seems to be no source of help except the federal government, and it does not minister to our pride to have to go hat in hand to that source again.

* * *

"Tramp, Tramp, Tramp, the Boys (And Girls) Are Marching!"

In my last correspondence I referred to the epidemic of parades in the loop. Personally I am all for them. There seemed to be very little concern on the part of the bankers about what happened to the school system, for example, or whether or not teachers starved until the demonstrations commenced. Last week the president of the school board announced that there would be a $10,000,000 slash in the school budget, which means that the system would be crippled. Immediately 4,000 high school students staged a protest parade in the loop. Saturday a parade of parents, teachers and students was scheduled, to protest against unpaid salaries and the proposed budget cut, but was called off when written assurance was given leaders of the parade by Melvin A. Traylor, president of the First national bank, that the loop banks would make $13,000,000 available within four days, by the purchase of tax-anticipation warrants, for the payment of some part of back salaries.

Another big parade was that staged by 25,000 Jews last week in protest against the Hitler persecutions.

* * *

And So Forth

Yesterday Dean Willard L. Sperry was the preacher at the University of Chicago chapel in the morning and at the Sunday Evening club at night. The week previously Prof. T. G. Soares, now of the California institute of technology, was the preacher.

Judge Mary Bartelme, who will soon retire after 20 years of active service in the juvenile court, will be honored at a banquet, May 22, to be given by leaders of civic and public welfare organizations.

CHARLES T. HOLMAN.

Britain's Beer Tax Reduced

Government Seeks to Encourage Drinking by Lowering Cost, Raising Kick—Dr. Shergold Honored

(British Table Talk)

LONDON, May 2.—The one surprise in the budget was the kind of relief offered to income tax payers. In 1931 Lord Snowden made us pay three-fourths of the yearly amount in the first part of the year, before March 31, when his year ended. Next year, according to the mercies of Neville Chamberlain, we shall pay one-half before the end of the financial year and the other one-half in the summer. A small gain but it will cost £12,000,000. For me, e. g., it means that I shall have the use of one-fourth of the income tax for half-a-year longer.

The tax on beer is to be reduced 1*d* per pint, and the strength of this drink is to be increased. This in a year in which the cuts on teachers' salaries, and on the unemployment insurance grant are to be continued! Of course it is represented as a financial matter simply. The chancellor is prepared to lose £14,000,000 this year to stop the alarming fall in the consumption of beer and the consequent loss of revenue, or in other words, we are to be helped financially by the possible arrest of a most remarkable reform in the social habits of our people.

It remains to be seen how far the cheapening of beer and the "improvement" of its quality *will* check the retreat from beer. The brewers are mighty, and politicians do not lightly cross their path. They have conducted a campaign in favor of this reduction, and they have won. "Reduce a tax when its proceeds are falling," is an economic maxim; but there is something sinister in the application of such a maxim to the tax on alcohol. It is an expensive way of finding revenue.

* * *

The Tragedy of Mr. Justice McCardie

Mr. Justice McCardie died by his own hand last week. His death proved the occasion of most moving tributes from his friends on the bench and the bar. He was made known as a man who was not only respected for his legal abilities but loved for his sympathy and his generosity. There was also a crusader in him. One friend said of him: "Inevitably at the various assizes he came in contact with life in its ugliest and most horrible forms. He could not banish these evils from his mind. He could not content himself with a mere legalistic pronouncement upon them. They haunted him; they gnawed at his conscience. He had to speak out and say what he thought of them, not merely as a judge, but as an Englishman."

There was this inner conflict in his life, which may have helped to bring about the tragedy of his death. Yet this man, so revealed, was the judge who exonerated General Dyer for his conduct at Amritsar, and openly condemned the treatment accorded to unhappy women, guilty of abortion. He was very bitterly attacked by labor for his words on Amritsar and by Catholics and others for his outspoken defense of sterilization of the unfit, and other methods of dealing with sex problems. He used his position as a judge to make pronouncements on social customs, and many of his brethren on the bench thought that the bench was not a place for such *obiter dicta*.

* * *

A Ministry on Both Sides Of the Atlantic

Many American friends of Dr. W. J. Shergold will be glad to hear that his completion of 21 years' ministry in Upper Norwood has been celebrated by his many friends. "Dr. Shergold has brought to America a real insight into things which are not seen by the eye nor heard by the ear, but which only the heart really understands. He has judged us not by what we are, but by what we hope to be, and please God will become little by little.... The words which Dr. Shergold has spoken to us have not gratified our vanity nor given satisfaction for small things. He has set before us the highest and best both in word and in his own personality." These words from Dr. Mellish, rector of Holy Trinity, Brooklyn, New York, were read at a very largely attended meeting held at St. Aubyn's Congregational church on Monday evening in commemoration of the 21st anniversary of Dr. Shergold's ministry.

* * *

The Nazis in English Minds

There is still a large measure of criticism directed against the nazi party in Germany. Attempts are made to interpret the racial theory which nazis have taken over from the pan-Germans. It is this which gives the requisite theoretical justification for the anti-Semite policy. The Teuton according to it is destined by Providence to meet the Jewish threat.

The Jews in England are still vehemently defending the rights of their brethren. A large meeting of protest was held last week in Manchester. (The Manchester Guardian is still excluded from the new Germany.) Among other significant facts to be noted is an appeal in the St. Martin's Review to the church in Germany to uphold the claims of the Jews to essential human liberties.

The Society of Friends through Carl Heath has written words of wise counsel to the clerk of the German annual meeting. It is a counsel set in words which deserve to be remembered: "I am certain that German Friends at this time will stand firmly as Friends, above the storms that are at present sweeping over Europe, holding fast to the straight, simple, calm and strong course of all those who are bound in the bundle of life with the Eternal, and who serve all men in peace, in freedom and in affection. This position of Friends carries them at times into strange places and sometimes into much suffering, but also into places of great joy."

* * *

North and South England

Bishop Welldon, who has recently resigned his office as dean of Durham, has raised a matter of much importance. He is apprehensive of a new cause of estrange-

ment between the north of England and the south. Industry has shown signs of coming south, so that it is less true than it was to say that the north is "predominantly industrial, free-trade, evangelical" and the south in a large degree protectionist and more inclined to Catholic usages. But today, so Dr. Welldon reports, many owners of industry and directors of industry are leaving the north to live in the south; there is a loss of personal contact between the management and the workmen. I can remember well the days in Lancashire when the master lived near his mill and often went to the same chapel as his people. It would be a serious change for the worse if the directors of an industry were to live far away from the hum of the looms.

* * *

And So Forth

The award of the peace prize by the Carnegie foundation to Mr. Arthur Henderson on the ground of his "energy, talent, and impartiality" has been generally approved. "Uncle Arthur," as he used to be called, is a popular figure in our public life.

Lord Grey, another elder statesman, has supported Sir Austen Chamberlain in his severe condemnation of German policy. "The whole trend of her policy," he said, "and the trend of her mentality has been to shock British opinion."

Dr. Julius Hecker, whose "Moscow Dialogues" is one of the most illuminating books upon Russia, has been lecturing in the Friends' house upon "The Religious Revolution in Russia." It is interesting to learn that in education the substitute for religion is found in the new philosophy of "dialectical materialism." This is taught in the secondary schools and all universities. How soon, the question must arise, will this new philosophy clothe itself in a new mythology?

EDWARD SHILLITO.

College Poll Shows 39 Per Cent of Student Body Pacifist

A nationwide poll of 65 colleges and universities in 27 states has recently been conducted by the Intercollegiate Disarmament council and the National Student Federation of America, the students being requested to vote whether or not they would participate in a future war. Of 21,725 students, almost 39 per cent took a strict pacifist stand; of the remaining students, 7,221 said they would bear arms only in case of an actual invasion of this country, while 6,089 expressed themselves as willing to participate in a war of any character involving the United States.

Churchmen Urge Withdrawal of Chaplains from Army and Navy

A proposal to ask the churches of America to withdraw their chaplains from the army and navy "as an expression of the church's abhorrence of war" was under study last week by the trustees of the Church Peace union and the World Alliance for International Friendship, meeting at Atlantic City. Rev. Peter Ainslie of Baltimore and Rabbi Louis L. Mann of Chicago pressed the resolution; Bishop James Cannon, jr., and Charles P. Taft 2nd, son of the late President, led the opposition.

Harvard Elects New President

Prof. J. B. Conant, Famous Chemist, to Succeed Dr. Lowell—New England States Near Dry Repeal Votes

(Correspondence from New England)

BARTON, VT., May 15.—"In James Bryant Conant," said the Boston Globe on May 9, "Harvard has selected as her president one of the outstanding chemists of the world. It will not be necessary for scientists anywhere to ask who Prof. Conant is; his reputation reaches into every corner where men handle retorts in a laboratory. He has received all sorts of honors. Business has offered to make his talents fabulously profitable if he would give up his academic career." Moreover, military men know him as one who, during the war, produced Lewisite gas, which had before been made only in test tubes, by the carload. He also found cheaper methods of producing drugs, required in saving life, which had before been produced only in Germany. The late President Charles W. Eliot also was a chemist; and his election broke the precedent that only clergymen could be elected presidents of Harvard. Dr. Eliot was then only 35. The first president, Henry Dunster, was 30. Prof. Conant comes next in age, being 40. Entering upon his duties in the prime of life, he will have a great opportunity to continue the development of the university, whose relation to the commonwealth of Massachusetts is recognized in the state constitution.

* * *

Conservationist Emphasizes Spiritual Requirements

On May 6, the Twentieth Century club of Boston applauded one of the most illuminating and stirring addresses in its history. Dr. Samuel S. Wyer, of Columbus, O., is an authority on conservation, especially natural gas. By striking charts, he showed that the rise and fall of speculative values in the United States since the war leaves us with wealth approximately what it would have been from normal increase. Civilization based on human slavery has been displaced by one based on machinery. Such a civilization has transformed individuals into a community. The declaration of independence must now be followed by a declaration of interdependence. The waste of natural gas alone has cost every family $6,500. For 17 years, the costs of government have increased $2,000,000,000 a year, till they absorb one-third of our income. But some expenditures, especially for schools with our increasing leisure, are needed. What should be cut down are doles to selfish groups, including those indirectly given to business. High finance is high treason. Men like Insull and Mitchell are Benedict Arnolds. The total wealth of the country is now estimated as $201,000,000,000 and its mortgage debt is $203,000,000,000. We must recognize that humanity is above property. We could

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Translated by Olive Wyon

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emerge from this insolvency in 90 days, if —but human beings are hard to change. "But while science gives man more power, it has not increased his wisdom or altered his passions." We must "develop a reverent and understanding attitude toward God, an appreciation that spiritual values underlie all things; and motivate the living philosophy of Jesus with our social relationships."

* * *

Honors "The Father of Public Schools"

When the first town named for him asked Benjamin Franklin for a set of bells, he sent instead a set of books, saying that he felt that "sense is preferable to sound." The 116 volumes of Greek, Latin, and other books by famous authors, thus presented to the town of Franklin, Mass., provided the first real education for Horace Mann, born in 1796. He became a successful lawyer, member and president of the state senate, and was elected for 11 successive years secretary of the Massachusetts educational board. It has been said that there was no such thing as "American" education until Horace Mann, at the age of 30, began to reorganize the common school system. The town appropriately celebrated the 137th anniversary of his birth on May 4.

* * *

And So Forth

Prof. William Lyon Phelps, having reached the age limit, retires from the Lampson professorship of English literature in Yale university at the end of the present college year, after having served as instructor and professor for 35 years. He is also "public orator" to the university. His brilliant literary work will continue.

Rhode Island, by a popular vote of seven to one, has elected a convention which unanimously ratifies the 21st amendment. In Connecticut, conventions have nominated wet and dry candidates. In Massachusetts, the governor's council named three candidates on each side in each of the 15 congressional delegates, to be elected at a special election on June 13, at which also all but the 17 towns which have already voted will vote upon the granting of licenses under the new beer act. The "dry" candidates met on May 12 and enthusiastically organized for an aggressive campaign against "the proposed 21st amendment," as undoing the work of a hundred years, that by its defeat congress may be enabled to devise a statesmanlike and permanent solution.

Mrs. Oscar E. Maurer has been elected president of the Woman's church union of New Haven, to succeed the late Mrs. Delia Lyman Porter.

The 132nd annual Congregational conference of New Hampshire held at Keene, May 12, discussed worship and social conditions. Miss Eunice Patch, secretary of the state unemployment committee, stated that relief expenditures had increased threefold since 1928. Capt. James M. Langley cited figures showing that the average wages in 1932 and average profits from 1924 to 1929 were the lowest of any New England state. In the last decade industrial workers decreased 17,000, while the number in non-productive occupations increased by 24,000. Rev. Claude A. McKay, of Springfield, Mass., preached appropriately on: "Wanted, a prophets' voice in these times!"

E. Tallmadge Root.

Barbusse Coming to United States

Famous French Pacifist Seeks to Aid in Arousing Opposition to Hitler—Losses Reported by Presbyterians

(Correspondence from New York)

New York. May 13.—Henri Barbusse is coming to America to assist in the fight against Hitler and the German fascist movement. The American committee against fascist oppression in Germany has just announced this forthcoming visit as one of several measures it is taking to resist the German reaction. There is also a possibility that Thomas Mann may come with Barbusse. This American committee against fascism is headed up by Robert Morss Lovett and on the executive board are such well known liberals as Prof. John Dewey, Mrs. Mary K. Simkhovitch, well known settlement worker, Dr. Henry Neumann of the Ethical Culture society, and Oswald Garrison Villard of the Nation. The organization has its offices at 551 Fifth avenue. Germany has lost heavily in the esteem of the people of this city by its recent attacks on Jews and the labor parties. Meetings and other protests continue steadily.

* * *

Presbyterian Losses

The annual report of the presbytery of New York was issued this week. This summary does not bear out the general assertion that the churches are gaining during these days of crisis. It is quite possible that more people are attending church but they are not becoming church members, at least in the Presbyterian church in this city. The total membership for the year just closed was 35,931, whereas the year before showed a total of 37,301. There is also a decline of about 300 in the number of Sunday school members. Benevolences also show a drop of over $130,000. Madison Avenue church is still the largest church in the presbytery with 2,764 members. It is pleasing to note that our Negro brethren of St. James church, under the leadership of Dr. Imes, made the second largest gain in membership during the past year.

* * *

"The People's House" In Danger

"The People's House," headquarters of the socialist party and other socialist organizations, is in dire straits. There is grave danger that this building may be lost unless $17,000 is raised in the next few weeks, and $2,200 of this must be secured immediately. A nationwide drive to save this building for the socialist cause is under way under the executive chairmanship of Bertha H. Mailly. Several outstanding men and women are serving as honorary chairmen. Among these are Congressman LaGuardia, John Haynes Holmes and Helen Phelps Stokes.

* * *

Education in the Depression

Teachers college of Columbia university is holding a conference this weekend on the theme, "Improvement of Education During the Depression." A general invitation has been given to all those who are concerned with education in the general region of New York city. Among the speakers are George S. Counts, professor of education, who deals with the theme, "Education in a Collectivist Society," and Dean William F. Russell who speaks on "Education, a Liberty We Prize and a Right We Will Maintain." In addition to the general conference there are many smaller group meetings dealing with specific subjects such as "Industrial Arts," "Private School Education," "Religious Education," etc.

* * *

Dr. Henry Hugh Proctor, Negro Leader, Dead

Dr. Henry Hugh Proctor, pastor of the Nazarene Congregational church in Brooklyn, died yesterday. Dr. Proctor was considered by many the leading Negro minister in the united Christian and Congregational denominations. Dr. Proctor attained wide publicity a few years ago when he was unanimously chosen moderator of the New York City Congregational church association, the first Negro ever to occupy the position. The cabinet of the national boards of the church adopted a resolution yesterday which said in part, "Dr. Proctor was a pioneer in the modern movements of interracial good will, a loyal Congregationalist and a gentleman of rare dignity and poise."

* * *

Cardinal Hayes Opposes Non-Catholic Camps

Cardinal Hayes has issued a letter warning Catholic parents not to send their children to non-Catholic summer camps. In this letter, after pointing out that secular and denominational camps were making no provision for proper religious worship for Catholic children, the cardinal says, "The other lurking danger was that Catholic children might unwittingly be participating in religious exercises alien to their own, and at any rate were in non-Catholic surroundings bound to have an undesirable effect upon their devotional life." And he concludes, "Amid the relaxation of our summer time it is of greatest importance that our children on holiday should live in a thoroughly Catholic environment." Possibly we Protestants ought to think a little more seriously about the definitely religious surroundings of the summer camps to which we send our children.

* * *

South African Inter-Racial Dinner

The department of race relations and the committee on African welfare of the Federal council of churches is arranging a South African interracial dinner on Tuesday evening, May 23. This dinner is in honor of Max Yergan, Y. M. C. A. secretary for native students of the South African Student Christian association, and Oswin B. Bull, principal of the Lerotholi technical school, Maseru, Basutoland. It is a cause of deep satisfaction to those who know of the work of these men to have the Federal council recognize their service in this manner.

Edmund B. Chaffee.

Mission Exhibit Attracts Glasgow

Throngs Attend Display Arranged by Sunday Schools—Dr. John McNeill, Famous Evangelist, Laid to Rest

(Correspondence from Scotland)

GLASGOW, April 27.—The Glasgow Provincial Sunday school union has made almost amazing success of its "Wide-World Missionary Exhibition," for which it hired a large suite of halls in the heart of this city for a fortnight. Every Protestant missionary society which operates from Britain as a base was invited to take part, and 27 out of 30 responded. The idea back of the exhibition was threefold: to instruct the public and Sunday school teachers and scholars in the missionary enterprise of the various societies; to help to create an informed, enthusiastic missionary spirit, which would also encourage intelligent giving; and to provide background for the effective teaching of missionary lessons in the Sunday school.

The large hall on the ground floor was utilized almost continuously for the display of the first missionary talkie film, "Through China and Japan," and of silent films depicting the work and the peoples in various countries, as well as of missionary plays prepared by young people's groups from different churches. The rest of the ground floor was utilized for serving tea at popular prices. In the various rooms above, missionary displays were arranged by the societies to illustrate aspects of their work, or the great needs of the native races served. The Palestine exhibition was particularly interesting with its large scale model of Herod's temple, its real Bedouin tent, its garden tomb, its tabernacle, etc. Each stall was in charge of a representative who had first-hand knowledge of the mission, or who had studied up about it. No less than 2,200 Sunday school teachers acted as voluntary stewards, ticket-takers, waitresses, etc., 800 of them serving in relays each day.

The degree of public interest aroused is indicated by an attendance of 60,000 visitors in the 11 days the exhibit was opened, lines having to be formed on the sidewalk outside of those who desired admission on the three closing nights. Coins were dropped into the little boxes at the various stalls, the Mission to the Lepers receiving in this way enough to maintain two lepers for two whole years. There were five offers made by students during the exhibition for service in foreign fields.

* * *

How the Exhibition Was Organized

The success of the exhibit was partly due to superb organization, under the leadership of Mr. James Greig, the secretary, and Dr. James Kelly, the president (who is also secretary of the World's Sunday School association). A missionary garden party was held in a large estate last September, attended by 4,500 people, at which preliminary publicity was given, appeals for voluntary stewards were circulated, and £220 raised toward the exhibition expenses. Later, 15,000 souvenir illustrated handbooks were issued, which whetted the church people's appetite for the exhibit. Classes were organized for those who were to act as interpreter stewards at the stalls. Pupils' badges were distributed to the number of 50,000. By the time April arrived, there was no church-minded person in the vicinity of Glasgow who did not know of this coming event. For the rest, the dates were chosen so as to fall in the children's school holidays.

* * *

The Career of John McNeill

The passing of Dr. John McNeill takes away a Scotsman who must have been known as widely—for he traveled incessantly—as is Sir Harry Lauder. He started life as a gate-boy on the Caledonian railway, becoming later a porter, and then a ticket-seller. At 20, he left the railway, to enter Edinburgh university, on the eight year scholastic grind that led to the ministry. Ordained in 1886 to an Edinburgh charge, he was soon attracting multitudes to his services in the adjoining Circus. His three Edinburgh years were followed by three at the historic Regent Square church in London. He then joined D. L. Moody at Aberdeen for a period in 1892, after which he conducted revival campaigns himself wherever English is spoken.

Early in his evangelistic career, he received a note from Mr. J. C. White (who later became Lord Overtoun), asking if they could meet anywhere. At that time he only knew of Mr. White as a prominent Free church elder, philanthropist and evangelistic worker. The interview was arranged, and Dr. McNeill used to relate how Lord Overtoun then said, "Here we are, two Christian men, deeply engaged in gospel work. Our Master has given me money and he has given you preaching, and yours is the greater gift. Why should not we go together in a partnership? I will undertake to relieve you of worldly cares, and you will go wheresoever you will, preaching the gospel. The work to me is the dearest in the world." They entered into this partnership on trial for a year, and so happy an arrangement was it to them both that it lasted for many years.

John McNeill was a born humorist. He could not help bringing it into his preaching, and again and again he would have his congregation in ripples of laughter—only to sober them up with some home thrust, which showed that he was the preacher all the time, underneath. At times, it is said, he could be as fierce as an untamed creature. He could be sarcastic and impudent, too. And then, of a sudden, he would pass into a winsome and pathetic tenderness. He could play on the whole gamut of the human emotions in one single address. This oratorical gift was a mighty weapon of war, which he employed sometimes in the fundamentalist cause, but mostly for passionate love of his Master in the winning of souls. His body has been gently laid to rest in Inverkip cemetery, in the same grave where his father and mother, of whom he loved to speak, were buried many years ago.

* * *

Honorary Degrees Granted Several Americans

The recipients of honorary degrees from Scottish universities this spring include the following, who are well known to Amer-

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ican readers: Dr. William James Mayo, chief of staff of the Mayo clinic, Rochester, Minn. (Aberdeen LL.D.); Rev. James Reid of Eastbourne, president of the Free Church Council of England, and Dr. George W. Richards of Lancaster theological seminary, who is coming to Belfast in June to preside at the quadrennial meetings of the General Presbyterian alliance, (Edinburgh D.D.); and Prof. William Manson, formerly of Toronto, now of New college, Edinburgh (Glasgow D.D.). Prof. Hocking of Harvard and Prof. Albert Einstein are both expecting to attend the Glasgow commencement, when they will formally receive honorary degrees previously offered and accepted.

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Now Michigan Has 3.2 Beer

American Legion Leads in Celebration—But a Methodist Editor Remains Incalcitrant—New Dry Leader

(Correspondence from Michigan)

DETROIT, May 12.—Beer came back to Michigan gushingly. Wednesday night, May 10, for the first time in 15 years Detroit legally took the edge off its thirst for the foaming beverage. The American Legion celebrated Victory day with an immense party in Convention hall. Between 35 and 40 thousand men and women consumed approximately 100,000 eight-ounce glasses and 12,000 twelve-ounce bottles of the brew. It was a lively crowd but not especially boisterous, and there was no rowdyism to speak of. But it was a "beery" party from beginning to end.

Our newspapers are devoting unusual space to featuring the return of beer. Our governor has been photographed with his nose in a mug of beer. Many of our leading citizens have been pictured in the act of filling their glasses or their stomachs with the amber beverage. The ubiquitous photographers have caught with their cameras some of our lovely young matrons and society leaders, glass in hand, welcoming 3.2 to Detroit. One of the leading brew masters of the city made the front page of one of our dailies with this classic on "The Art of Beer Drinking":

"Never gulp your beer, because it is bad manners. It should be sipped slowly and leisurely. Loss of the carbonic gases and flattening of the 'head' will not affect the flavor. . . .

"The size of the collar has nothing to do with the taste. High collars make the glass more inviting in appearance, though not popular with the majority of consumers.

"Be temperate in your consumption. Whether it is beer, buttermilk, soda water or pop, too much of it might lead to regrets."

* * *

Methodist Editor Offers His Defiance

Over against this titantic ballyhooing for beer comes the protest of William H. Phelps, editor of the Michigan Christian Advocate, who took the front page of the May 11 issue of his courageous weekly to announce to the world his personal proclamation:

"After a lifetime of steady fighting against the saloon and its gang, I find myself suddenly immersed in a beer regime, with the saloon so thinly disguised as to make an alibi a joke.

"My grocery will sell beer, my neighboring newsstand, restaurant and drug store will sell beer. Beer has invaded my city and has told me to like it or beat it.

"A boycott is impracticable and un-American. It is doubtful if the church has the 'intestinal fortitude' to carry it out. An organized 'buy dry' movement may develop in due season. What can I do now?

"As long as I am clothed and in my right mind I do not propose to buy in beer-groceries, beer-drugstores, beer-cafes, or beer-joints under any other name.

"They may not miss me. I do not wish them ill. Every business man is so hard-pressed that beer sorely tempts him. But I wave him a fond farewell. I do not have to buy my breakfast food over a bar, not yet!

"His beer-scented shredded wheat may be one cent cheaper, his radishes may be a deeper red, but the fight for decency has always been expensive, and I will pay that extra cent without a murmur.

"Hatred of booze is too deepseated to be washed out by a popular vote.

"I know not what course others may take, but as for me, I intend to 'buy dry,' live dry and die dry."

* * *

Why Not Until Now?

Immediately upon the return of legal beer the police department of Detroit announced that every one of the 7,500 speakeasies and blind pigs must be closed and stay closed.

* * *

New Superintendent for Anti-Saloon League

Michigan has a new anti-saloon league superintendent, in the person of Dr. D. L. McBride, who comes from a similar position in Minnesota. He is a Presbyterian minister, graduate of Westminster college and Princeton seminary. Dr. R. N. Holsaple, superintendent of the league here for the past ten years, succeeds Dr. McBride in Minnesota.

EDGAR DEWITT JONES.

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Judaism Seeks Social Justice

Conservative Bodies, in Annual Conventions, Put Training on Economic Questions in Theological Curriculum

(Special Correspondence)

NEW YORK, May 13.—For the first time, a national Jewish religious organization devoted its annual convention almost entirely to a consideration of the subject of social justice in all its implications. The 21st annual convention of the United Synagogue of America, representing the conservative branch of Judaism, centered its deliberations at its sessions, which lasted from May 7 to 9, around the question: "What is Judaism's answer to present day problems?" The symposium was participated in by a number of noted rabbis and laymen. Dr. Solomon Lowenstein, executive director of the Federation for the support of Jewish philanthropic societies, dealt with "The Synagogue and Social Justice." Prof. Mordecai M. Kaplan of the Jewish theological seminary of America discussed the relationship of religion to social and economic questions. Rabbi Samuel Fredman of Philadelphia outlined the attitude of the social justice committee of the United Synagogue of America. Mrs. Morris Silverman of Hartford, Conn., spoke on "The Woman's Reaction to Present Day Problems from a Religious and Economic Point of View."

Freedom of Speech in Pulpit

The speakers found themselves in agreement on several issues. The first is that the rabbi must be allowed freedom of speech in the synagogue even if his views on social and economic subjects do not coincide with the views of the majority of the congregation. The second point of mutual agreement was that the rabbi must be well grounded in the social sciences before he can attempt to battle intelligently on behalf of social and economic justice. The third point was that the preachments of the rabbi on social justice are vitiated unless he is backed up by word and by deed by members of the congregation. This issue was put into a nutshell by Dr. Solomon Lowenstein who said:

"How willing are our synagogue members as employers, real estate owners, etc., to practice what they preach or what is preached to them to the lesser but nevertheless highly important social questions of proper housing of the poor at rates which they can afford to pay, minimum wages, compensation insurance, health, old age, unemployment and possibly other forms of social insurance, factory inspection and supervision, limitation of hours, child labor, etc.?"

As a result of this symposium and of round table conferences on the subject it was decided to create a program, the purpose of which will be to educate synagogue members, through the men's clubs, sisterhoods, young people's leagues and religious schools, toward the achievement of world peace, good will, improved economic relations, a more humane motive in industry, and other objectives "for which all forward looking religious organizations are earnestly striving." Particular emphasis will be laid on elementary education in religious schools in the direction of developing in children the proper attitude toward life's problems along the lines of social justice.

A few days previous to the United Synagogue convention the annual convention of the Rabbinical Assembly of America, representing the conservative rabbinate, was held in New York. Social justice likewise formed a major part of the deliberations. Among other things it was decided to recommend that the Jewish theological seminary institute a course on the social sciences for rabbis. LOUIS MINSKY.

Col. Robins Reported Arriving in Moscow

An Associated press dispatch from Moscow reports the arrival in that city on April 28 of Col. Raymond Robins. He was said to have planned the trip with a view to studying present sociological conditions in Russia.

Commencement at Colgate-Rochester Seminary

Pres. A. W. Beaven preached the baccalaureate sermon, opening the commencement season, at Colgate-Rochester seminary, on May 21, his theme being "The Fellowship Unseen." For the first time the service was held this year in the auditorium of the new buildings. On Monday morning, the 23d, an address and conference on "The Minister and His Church" was led by Rev. W. S. Abernethy, of Calvary Baptist church, Washington, D. C. Dr. W. E. Hocking spoke in the afternoon on "Re-

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thinking Missions," and he also delivered the convocation address, on "Approaches to a Working Idea of God." This year 38 students received B. D. degree.

Presbyterian Missions-Benevolence Deficit Passes Million Mark

The four benevolence boards of the Presbyterian church show a deficit for the year ending March 31, 1933, of $1,056,004. National missions had a deficit of $619,105; foreign missions, $284,656; Christian education, $49,542; pensions (relief), $102,699. Charles N. Wonacott, treasurer of the board of national missions, in announcing his board's deficit of $619,105, states that this was about one-half as large a deficit as was expected, considering the handicap of the March bank holiday.

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Hitler's Policy Rouses Protest

"Cold Pogrom" Against German Jews Threatens World with Return to Medievalism, Say Ministers

(Special Correspondence)

NEW YORK, May 15.—Two dozen of the best known ministers in the United States have united in a protest against the treatment being accorded Jews in Germany. Their statement which was given out today at the office of the National Conference of Jews and Christians, reads:

"We, a group of Christian ministers, are profoundly disturbed by the plight of our Jewish brethren in Germany. That no doubt may exist anywhere concerning our Christian conscience in the matter we are constrained, alike with sorrow and indignation, to voice our protests against the present ruthless persecution of the Jews under Herr Hitler's regime.

Foreign Responsibility

"We acknowledge the grievous provocations which have led to the German revolution: especially the condemnation of unborn generations of German children to economic servitude by the terms of the peace. Our nation shares part of the blame for this situation. We understand the accumulated resentment which has led German youth to undertake at all costs the reconstruction of the nation and its reestablishment in unity and power. We claim no right to censor the methods by which this shall be accomplished simply because they are not our own.

"We acknowledge, also, the existence of racial and religious prejudice in America, against which we have repeatedly taken our stand, but all the more on that account do we deplore a retreat from gains once made in Germany while we continue to struggle for human rights in the United States.

A "Cold Pogrom"

"For weeks we waited patiently, refusing to believe stories of a state policy against the Jews. Now, however, having in our possession testimony to the facts, which seems to us unimpeachable, we cannot forbear speaking. Herr Hitler for years has preached relentless hatred against Jews. One of the fundamental doctrines of the nazis, explicitly acknowledged by them, is that the Jews are poisonous bacilli in the blood of Germany to be stamped out like a plague. What the followers of Herr Hitler have proclaimed they now practice. Systematically they are prosecuting a 'cold pogrom' of inconceivable cruelty against our Jewish brethren, driving them from positions of trust and leadership, depriving them of civil and economic rights, deliberately condemning them, if they survive at all, to survive as an outlawed and excommunicated people, and threatening Jews with massacre if they so much as protest. It is our considered judgment that the endeavor of the German nazis to humiliate a whole section of the human family threatens the civilized world with the return of medieval barbarity.

"We deplore the consequences that must fall upon the Jews, upon Christendom, which permits this ruthless persecution, and in particular upon Germany itself. For, protesting thus against Herr Hitler's cruel anti-Semitism, we conceive ourselves to be speaking as the sincere friends of Germany."

Signers of the protest include W. Russell Bowie, Charles E. Burton, S. Parkes Cadman, Allan K. Chalmers, Bernard C. Clausen, Everett R. Clinchy, Harry Emerson Fosdick, James H. Franklin, John Haynes Holmes, Lynn Harold Hough, Ray Freeman Jenney, Mordecai Johnson, Charles L. Mead, Frank Mason North, Boynton Merrill, Bernard Iddings Bell, Charles Clayton Morrison, Charles K. Gilbert, William Horace Day, Frank Kingdon, Walter W. Van Kirk, Norman V. Peale, William Scarlett and Ralph W. Sockman.

Other Christian ministers wishing to have their names attached to the statement are requested to send their names immediately to the National Conference of Jews and Christians, 289 Fourth Avenue, New York City.

Dr. H. J. Cadbury Will Return to Harvard

Dr. Henry J. Cadbury, of Bryn Mawr college, will become professor of New Testament at Harvard in the fall of 1934, succeeding there the late Prof. J. H. Ropes. Dr. Cadbury was assistant professor of New Testament at Harvard from 1919 to 1926. During the past winter he has been in Birmingham, Eng., as research fellow, and is at present with his family in Palestine.

Bishop Lee Sails From America

Bishop Edwin F. Lee sailed from New York May 5 for England. From England he is to go to Singapore; after the midyear committee sessions in Malaya and Sumatra, he will give attention to work in the Philippines. Bishop Lee had been held in this country as leader in an effort to secure $200,000 to make up the shortage in mission funds. Only about one-fourth this amount has been pledged.

Dr. R. R. Wicks Lectures at Gettysburg Seminary

Dr. Robert Russell Wicks, dean of Princeton university chapel, delivered a course of lectures on "Effective Preaching" at Gettysburg seminary during commencement week, May 9-11.

R. M. Lovett Again Heads League For Industrial Democracy

Prof. Robert Morss Lovett, of the University of Chicago, has been reelected president of the League for Industrial Democracy. Stuart Chase was elected treasurer; Norman Thomas, chairman of the board; Harry W. Laidler, secretary; Paul Blanshard, college director.

Congregational Weekly Reduces to 16 Pages

The Congregational publishing society has voted to reduce the size of the Congregationalist and Herald of Gospel Liberty, its weekly publication, from 32 to 16 pages for the remainder of the calendar year. This is done "as an emergency measure in view of the present financial depression."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bondage

(Dorothy Jordan, Alex Kirkland) (Fox) Pretended preachment about supposedly fine heroine yielding to ridiculous radio-crooner, an utter cad. Depressing maternity home—baby dies—frenzied attack on matron—insanity trial—freed and salvaged by lawyer-hero. Apes Maedchen in Uniform, but aims at box office.

For A: Hardly. For Y: Unwholesome. For C: No.

Devil Commands, The

(Alan Dinehart, Mae Clark) (Columbia) Successful lawyer, with cultural background, becomes obsessed with mad passion for fiancee of another man—commits two murders, and almost a third—and some really good acting is employed in making the unpleasant mess.

For A: Mediocre. For Y: Decidedly not. For C: No.

Fighting President, The

(Composite newsreel of the President) (Univ.) Well chosen newsreel shots from the career of Franklin D. Roosevelt from beginning of his public life to the presidency. Well edited, good vocal accompaniment, presenting well-rounded and wholesome picture of high attainment by the greatest national figure of the day.

For A: Interesting. For Y: Worthwhile. For C: Good.

Hell Below

(Robert Montgomery, Walter Huston) (MGM) Submarine-war picture of 1918, notable for good acting and lively action, and decidedly entertaining. Stress of war again accounts for heroine-hero liaison, but romance is rather submerged in tense battle scenes, good comedy and extraordinary photography.

For A: Interesting. For Y: Questionable. For C: Very exciting.

Out All Night

(Zasu Pitts, Slim Summerville) (Univ.) Largely copy of "They Had to Get Married" with added fine work of Laura Hope Crews as dominating mother-in-law who goes with newlyweds on honeymoon. Rather amusing farce-comedy dotted with some suggestive situations and dialogue of doubtful taste.

For A: Fairly amusing. For Y: Doubtful. For C: No.

Song of the Eagle

(Charles Bickford, Richard Arlen) (Para.) Fine loyal German-American brewer loses son in world war and faithfully keeps his brewery closed while prohibition brings on bootlegging and racketeering. Repeal of Volstead act and some strenuous fighting beat gangsterism. Much human appeal and character value by Herholt and Dresser make beer propaganda still stronger.

For A: Good of kind. For Y: Doubtful. For C: No.

Story of Temple Drake

(Miriam Hopkins, William Gargan) (Para.) Brazen sex exploitation at its worst, showing "well bred" heroine preferring bestial love of revolting and lecherous racketeer to marriage with worthy hero. Sordid, depressing stuff, still much tamed down from pernicious novel "selected" for the screening. As drama, mediocre.

For A: Offensive. For Y: Pernicious. For C: No.

Best Recent Films for the Family

Cavalcade
The Big Cage
Gabriel over the White House
Mussolini Speaks
Be Mine Tonight
The Working Man

Films of Special Interest for Adults

Rome Express
White Sister
Secrets
A Bed Time Story
City of Song
Looking Forward

BOOKS RECEIVED

Le Catholicisme non-romain, par W. A. Visser 't Hooft. Cahiers de foi et Vie, Paris.

Men Conquer Guns, by Walter W. Van Kirk and Paul F. Douglass. Federal Council of Churches, 20 cents.

Daily Bible Studies, by Floyd W. Tomkins. Morehouse, $1.50.

Tomorrow's Tide, by Charles Bruce. Macmillan, $1.50.

Why War, by Albert Einstein and Sigmund Freud. World Peace Foundation, $1.00.

Capitalism and its Alternatives, compiled by Julia E. Johnsen. H. W. Wilson Co., $2.40.

Fifteen Years of Religion and Anti-Religion in Soviet Russia, 1917-1932. International Committee of Y.M.C.A., Paris.

The Finality of Jesus Christ, by Robert E. Speer. Revell, $3.00.

Morale, the Mental Hygiene of Unemployment, by George K. Pratt. National Committee for Mental Hygiene, 450 Seventh Ave., New York, 25 cents.

What Shall We Do About Missions? by John Leslie Lobengier. Pilgrim Press, 25 cents.

Seven Psychologies, by Edna Heidbreder. Century Co., $3.00.

The Plain Man Seeks for God, by Henry P. Van Dusen. Scribners, $2.00.

The True Christian Religion, by Emanuel Swedenborg. Everyman's Library, Dutton, 70 cents.

Introduction to the Old Testament, by J. E. McFadyen. Revised edition. Macmillan, $2.00.

The Life of Jesus, by Maurice Goguel. Macmillan, $6.00.

The Process of Religion, Essays in honor of Dean Shailer Mathews, edited by Miles H. Krumbine. Macmillan, $2.25.

Moral Progress, by John H. Stoody. Evangelical Press, Harrisburg, Pa. New price, $1.00.

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Harper's Monthly Pulpit
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